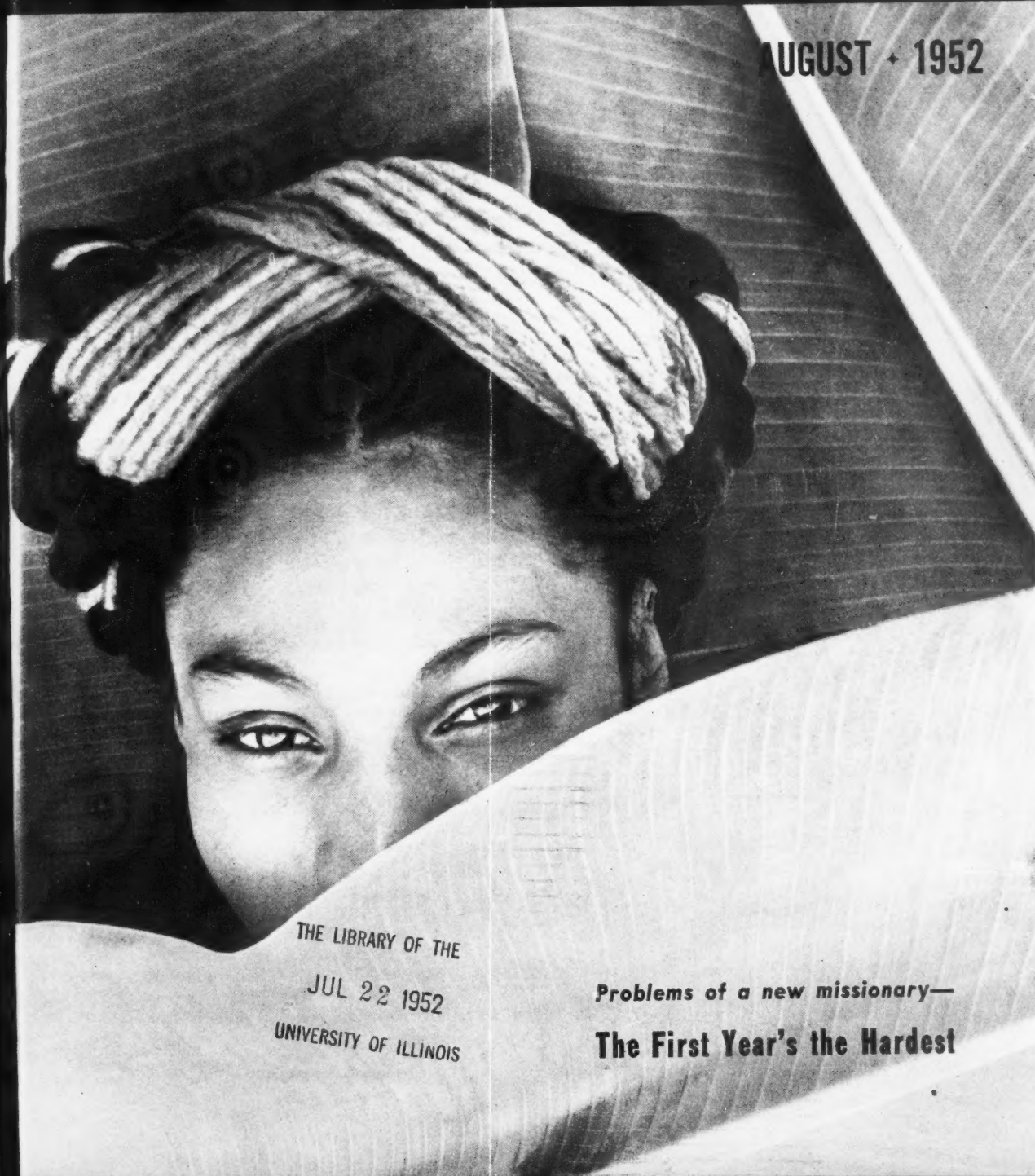


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MONTHLY

AUGUST • 1952



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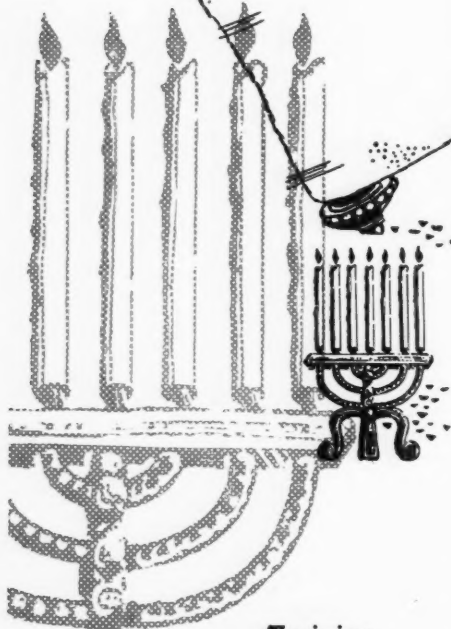
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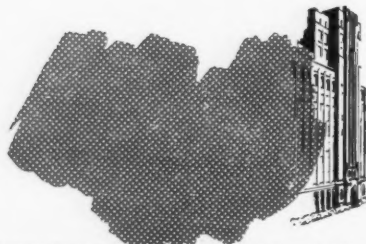
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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

WILLIAM CULBERTSON
Editor

WAYNE CHRISTIANSON
Assistant to Editor

Vol. 52

AUGUST, 1952

No. 12

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Youth Supplement cover by Latin America Mission

☆ ☆ ☆

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August, 1952

In This Issue

► More than likely you will agree that the article by Dorothy Halbert with which this issue opens is one of the most unusual pieces of missionary writing you have seen in recent months. Perhaps you would like to know how it came about.

For quite sometime the editors have been acquainted with Mrs. Halbert and her interest in writing as well as her deep conviction that the Lord was leading toward foreign missions. When word was at last received that the Halbert family was settled in San Cristobal, the question of a special assignment for MOODY MONTHLY came up quite naturally.

Most types of MOODY MONTHLY missionary articles, however, can be written only by workers with some experience—men and women who know their fields and can interpret conditions with sureness and authority. With this in mind, the suggestion was made that Mrs. Halbert be asked to write in behalf of new missionaries everywhere, interpreting for you the problems of adjusting to the mission field. We'll let you be the judge of how well she has succeeded—but we think you'll find yourself praying with greater burden for new missionaries when you have read her article.

► By this time you probably are a regular reader of Dr. Wilbur M. Smith's excellent biblical supplement, IN THE STUDY. In the event that hot weather tempts you to turn the pages somewhat quickly, however, be sure to pause to read his article on "The Spirit of the World." His brief and pointed word on this important subject documents a trend on which you will want to be informed.

► Finally, we hope you and your church are profiting from the practical articles for Christian workers such as "Tie in Activities with Your Teaching" in this issue. Perhaps you'll want to share it with others in your Sunday school.

THIS MONTH'S COVER



EQUATORIAL AMERICA—the wistful face of the girl among the banana leaves might mask joy or sorrow, amusement or boredom, love or loneliness. It is difficult to know what goes on in the minds of these restless people, as a new missionary soon discovers.

352
pages

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This monthly feature appears simultaneously in MOODY MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

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that where I am, there ye may be also"
(John 14:2, 3).

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Moody Monthly

Two Highways

DIMOND WALKER

I stood on a peak near life's highway
And gazed on the traffic below,
I saw two roads that were leading
To an end that I could not know.

One road seemed broad and roomy,
With humanity jammed to despair;
It seemed that all of earth's people
Had chosen to travel there.

I looked at the broad, crowded highway;
At its end was a gulf deep and wide,
But I saw no bridge to cross over,
No hope for life's other side.

Then I looked at the road that was
narrow,
Where the few had faithfully trod;
At its end was a bridge for their
crossing—
'Twas Jesus, the Son of our God.



SCIENCE AND THE BIBLE

Nature Did It First

Swallows can fly 7,000 miles without
chart, compass or radio beam and land
at the place they left six months before.

Spiders can make a silken rope, cre-
ating the materials in their own chemical
laboratory, very fine but strong enough
for their own transport through the air.

Beavers are engineers, constructing
without aid of tools, cement or precision
instruments, bridges, tunnels, roadways,
canals and dams that last for years.

Bees, wasps and ants solve their hous-
ing problem by building well-ventilated,
weatherproof, well designed and practical
apartment houses.

A young squid travels by jet propulsion!
He swims by pumping water through a
tube along his thin, streamlined body.
When pursued, he can gather great speed,
and he always jets backward. When he
gets going fast enough, he can set his fins
at an angle and take off into the air. He
has been seen to fly as far as sixty yards
with one take-off, so leaving his foes far
behind!

Not long ago a group of scientists were
experimenting in Chicago. A female moth
of a rare species was placed in a room.
Four miles away a male moth of the same
species was released. In spite of the din
and smoke of the city; in spite of the
distance; and in spite of the fact that the
female was in a closed room, in a few
hours the male moth was found beating
its wings against the window of the room
in which the female was confined! Ex-
plain such "miracles"? *God made it so!*

Tagged salmon released from Columbia
River points spend four years in the Pa-
cific, then consistently return to the spots
from which they departed.

Isn't God wonderful? His wisdom and
power are revealed a million ways in the
innumerable miracles of creation which
were planned and executed by infinite
intelligence and might.—*Christian Vic-*
tory.

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Our Moody Readers

More on Quoting

Just a line in relation to ["Quote With Care"] "Our Moody Readers" for June.

Your Magazine was criticized for printing the Twenty-third Psalm, on page 518 of your March issue, using "I shall" instead of "I will." However, on page 508 of the same issue it is printed "I will."

Your comment on this was, "Scripture should be quoted accurately in MOODY MONTHLY and elsewhere. This slip apparently escaped our staff's notice—and also the attention of most readers."

I most surely agree with the first part of the comment that "Scripture should be quoted accurately." However, I wish to call attention to the fact that the quotation on page 508 as well as that on page 518 are both correct unless we agree that only the King James Version is to be the final authority. In the King James we read "I will" and in the American Version we read "I shall."

I write this that when things of this sort come up we may be like those of Berea, who searched the Scriptures daily whether those things were so.—Max E. Engle, Tonawanda, N.Y.

Our commendations to reader Engle for his alertness in noting the American Revised Version rendering. The editors also noted this—but the psalm as given on page 518 was not quoted from that version. Had it been, it would have begun, "Jehovah is my shepherd..."

Civic League for Christians

In the fall of 1946 *Christian Herald* printed an article by Dawkins about the Louisville Christian Civic League.

I was so much impressed with it that I went down there on my own time and expense to investigate. It was even better than the article pictured. There was much concrete evidence that God was leading those folks.

On contacting prominent businessmen and pastors of the "big" churches I found no one who opposed it, but also no one who was willing to stick out his neck to make a start of it.

To elect a candidate on a Christian platform it would be necessary to have a majority of Christians; that means defeat to start with. However, the country is full of good moral people who abhor crime and graft and all dishonesty; these, if given a reliable source of information on candidates and issues, will furnish the majority needed.

Now if you are really wanting to see something accomplished, why not get back of a movement to start a Christian Civic League everywhere?

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This information after being checked and verified is printed in a pamphlet and given to all league members. And naturally they all use their influence to elect the one they approve of.

In Louisville's first election twenty-two men were backed by L.C.C.L. Of this number twenty-one were elected, pretty evenly divided as to Republican and Democrat.

Ask yourself, would not you be glad to have a reliable source of information on issues and candidates?—A. E. Conway, Decatur, Ill.

Sticks, Weeds or Fruit

In MOODY MONTHLY for June we find the much debated subject of worldliness has again come to the front. There is much worldliness in the church other than dancing, cards, and theater; indeed so much that many Christians can scarcely find time to live for the "glory of God."

Worldlings most of all despise worldly Christians. We are to be living examples led by the Spirit that dwells in us—and has made our bodies a temple in which to dwell.

Christ's message to the Ephesian church was: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent." Why? "Because thou has left thy first love." Paul's admonition to us should be kept uppermost in each Christian's re-

membrance, "Whatsoever ye do in word or deed do all to the glory of God."

I just had to let you know what another Christian feels about this so-called prohibition question for Christian living. If our basket is full of sticks and weeds there is no room left for fruit.—Mrs. R. K. Ide, Brayton, Iowa.

Teen-ager Interest

Not only myself but my teen-age son enjoys MOODY MONTHLY and uses the YOUTH SUPPLEMENT in young people's. Even the younger son likes to look through it. Last year he took an issue to school, as they were studying different countries and people.—Mrs. Jay Fisher, Blue Earth, Minn.

Needed Invitation

Let me urge you to see that each issue assume that some reader needs repentance and pardon, and that somewhere, if only in a footnote, there be a winsome, urgent invitation. I have before me page 683 and am reading the footnote at the bottom of column two. . . . Check your magazine regularly to see that at least one message assumes the need of real repentance and a vital faith.—George A. Jordan, Hampton, Va.

Missionaries' Comment

We often read one of the messages as a sermon for our Sunday evening get-together for missionaries. . . . We have the joy of having 475 children in school every day who are daily receiving instruction in the Word of God. There is good attendance at our Sunday church services and around 250 children attending junior church.

We are praying for a real working of the Holy Spirit in our hearts as missionaries and among this people, that there may be a real cleansing of hearts and lives from sin—and a fuller yieldedness to Him for service.

We praise the Lord for the evangelists who are working in hard, discouraging places far from home, but who are faithfully preaching the Word and looking to God to give the increase.—Ruth C. Veenker, N. Nigeria, B. W. Africa.

. . . For the most part, my fifty-four years in Honduras have been spent with the native people, with no one but them to have fellowship with, and I have found MOODY MONTHLY a great help. Dr. Armerding's articles are also very helpful. He was here years ago; then he was here when we dedicated our new chapel in January, 1945.—Laura Nelson, Honduras, C.A.

. . . real spiritual food for the lone and hungry missionary. I was thrilled with the account of the revivals in our own country of Ethiopia.—Allen J. Byler, Ethiopia, Africa.

From Korea

It certainly helps me to live closer to my Saviour in this war-torn country. Every issue is a blessing to me, and to other Christian men here with me.—P.F.C. Edward M. Losiewics, c/o P.M., San Francisco, Calif.

There is always danger of becoming so taken up with *what the world is coming to* that we forget *Him who has come to the world.*

—Dr. Harner, in *Prophecy*

August, 1952

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Editorials

A Matter for Prayer and Action

THE heart is deceitful above all things, and desperately wicked." This sentence ran through our mind time and time again. Why? We were thinking of a report from a recent issue of *Intelligence Digest* that a new torture has been devised in Hungary.

According to this word, three new underground floors of dungeons and torture chambers have been constructed under the Dunapart building, Budapest. The chambers include a row of cement-rubber coffins in which the victim is told he is to be buried alive. To all intents and purposes he is, for he experiences the harrowing ordeal of suffocation. However, a device is attached so that when the victim becomes unconscious, fresh air is admitted. Revived, he goes through the torment again. It is said that a person will confess anything after the third such experience. What, save love of liberty, is not revolted by such action?

But there are other considerations. The *Digest* reminds us that these facts are known, not only in Hungary, but in all of central Europe. Imagine, if you can, the chagrin, the perplexity, the bewilderment of European friends of democracy when democratic governments—which know of these atrocities—are willing to trade and are willing to compromise with the nefarious governments guilty of such atrocities. We know too much of the words, "expediency," "compromise," and "pretense" (open confessions of our basic selfishness and fear), and too little of the words, "righteousness," "principle," and "reality."

Where is our fear of God?

America at the Crossroads

A copy of an address by Conrad N. Hilton (head of Hilton Homes Corporation), made before the Chicago Real Estate Board in May has come to our attention. We do not know the faith of the writer, nor are we sure of the meanings which he attaches to certain words which he uses, but there is no question but that he has said some very important things.

He evidently sees clearly that the American way of life apart from a belief in God is impossible. He sees furthermore that this belief in God was purposely made part of our nation by our founding fathers. He understands that weapons produced on a wholesale scale are not enough.

Apparently with all the pleading of a preacher, he calls for prayer—"America on its knees, not beaten there by the hammer and sickle, but freely, intelligently, responsibly, confidently, powerfully, because America knows in its heart it can destroy Communism and win the battle for peace. America need fear nothing or no one except God."

America on her knees in repentance toward God and faith in our Lord Jesus Christ would work wonders. In fact, it seems to some of us, it is either that or oblivion. Understanding the faith of our fathers as definitely involved, we say a hearty *Amen* to "preacher" Hilton's solution. "Our strategy against Communism is a simple one: Americanism, but of the authentic kind—not the deification of man and machines, nor an artificial thing, but the good warm faith upon which our country was built—the faith of our founding fathers."

Is Religious Liberty One-sided?

Reports from Colombia, South America, tell of a suffering and persecuted church. Romanism, in the countries in which it is the dominant religion, brooks no interference and allows no competition.

We have no bitterness toward people of other faiths. We would not forcibly make a devotee of another faith a biblical Christian—we could not, for our Lord must be received, joyously and voluntarily. God is not concerned about human automatons. Nor are we interested in a campaign of hate and vilification. But we are interested in the truth. And what reliable witnesses tell us of Colombia isn't calculated to raise anyone's opinion of the Roman Church.

A grandfather lost three sons, two grandchildren, a daughter-in-law! Christian workers beaten, jailed, burned, and— No, we do not print the rest.

Where is the protest of liberty loving American Roman Catholics? Where is the indictment of the pope? Is it true that Romanism really believes in force—except in the countries in which she is struggling for recognition or in lands in which she is powerful but not dominant?

Property destroyed, meetings disrupted, unmitigated lies and vilifications from the lips of Roman priests, unruly crowds driven to acts of hostility by the same priests, police acting as the offensive unit of military force for the Roman Church—it is high time action was taken, not only by Protestants, but by freedom-loving people and organizations everywhere.

For Those Who Labor

The entire world of Islam—estimated to number some 300 million—has at this writing just completed its observance of the month of Ramadan. This is the month in which Moslems believe Mohammed received the Koran. For all but the most flagrantly careless, the month has been a time of prayer, fasting and spiritual self-examination.

Even the news magazine, *Time*, speaks in tones of respect concerning the zeal of these misguided millions. "Their uncompromising fast made similar Christian regulations seem lax by comparison," its report observes. "It [Ramadan] required a rigid total abstinence from food and drink each day, between dawn and sunset, mostly in climates where the tropical sun is especially unkind to such self-denial."

This picture of fasting Moslems reminds us once again that it is not zeal or faithfulness or sacrifice, or any merit of his own, which sets apart the Christian. Others who have no light show all these things—and often more abundantly. Herein only can we glory: that Christ died for us.

Meanwhile millions around the world groan beneath the load of man-made ritual and form, trying to make themselves acceptable to God by the coinage of mere conformance. Not only is this true in missionary lands but also here at home.

How many in our land are laboring with all their might to earn God's favor by their lives! They fill the seats of churches on Sunday mornings, they find their way to midweek service, they put their shoulders to the wheels of church activity, they strain and strive to live good daily lives. Yet somehow they have missed the Way of transformation, rest and peace through Christ.

The message of Scripture for such as these is the call of Isaiah 55: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

The truth lies in this simple fact. All that the person striving to please God hopes to achieve—and infinitely more than he can ever do—has been done already by our Lord and Saviour on the cross. The door has been opened wide by One who “openeth, and no man shutteth.” The words of the gospel to all who are outside are words of invitation: “come,” “receive,” “believe,” and they are accompanied by words of promise. “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28).

A Waning Opportunity

In one way or another during the next few months many of our readers may have their attention called to the movement for Moral Rearmament.

This, to all appearance, is a continuation of what was once best known as the Oxford Group Movement or as Buchmanism, a name derived from its founder, Dr. Frank Buchman (pronounced bookman). The movement had its beginnings in the years following World War I, later gaining some prominence in the late 1930's under its present name.

Now the group and its approach to individual and world problems is being hailed in some quarters as an antidote for Communism. Dr. Buchman, still in the role of leader, has been nominated for the Nobel peace prize. At the same time the movement is apparently attracting new followers, including some men of ability and at least a sprinkling of persons prominent in the fields of letters and world affairs. Some observers predict that the group will again be launching aggressive “missionary” campaigns, particularly in Japan, Korea and India, countries visited by Dr. Buchman during the early years of his teaching.

It is significant that members of the Moral Rearmament group think of themselves as spearheading a spiritual movement, one which they regard as truly Christian. And they are concerned largely about the establishment of certain virtues which, it is true, are greatly needed in public and private life.

But the Bible-believing Christian will find much with which he cannot agree in the Moral Rearmament movement. True, members of the group will readily acquiesce to most if not all the Bible doctrines which form the basis of evangelical faith. Still Christians grounded in Scripture and experience have in most instances come away from Moral Rearmament meetings disturbed by the ap-

parent failure to place dependence in Christ as Saviour. At the same time they have expressed concern at the strong tendency to emphasize personal revelation at the expense of the teaching and guidance of Scripture.

In such a movement it is inevitable that many should attach themselves who are not ready to place their full dependence in Christ as Saviour—and herein is the tragedy. The way of Moral Rearmament becomes a broad and destructive highway for the thousands—perhaps the millions—in our day who, though acknowledging spiritual hunger and need are eager to find some other way than Christ.

Meanwhile evidences of heart-hunger remain about us, reminding us that these are days of unusual opportunity for evangelism—for reaching individuals as well as great crowds. But the renewed activity of Buchmanism suggests that these days are numbered. Nature abhors a vacuum, and this is true in the spiritual realm as well as in the world of matter. If there is spiritual hunger, it will not long go unmet. Either it will be satisfied by the Word of God which liveth and abideth forever or others will quickly rise to offer something “just as good.”

Our Great Enabling Act

How appallingly great is the gap between what we do and what we know we ought to do! This is true of us before we place our trust in Christ as Saviour, but it seems doubly true after we know the fulness of His transforming power. Then as God's Word searches our hearts and as we come to know His holiness and the exacting nature of His requirements we see as from a distance the lofty plane on which we should be living.

Then it is that we need to stay our hearts on God's provision for this very need, thanking the Saviour “who hath enabled us” (I Tim. 1:12) and will enable us. What joy there is in such a realization, especially for the Christian who labored for many years as a professing Christian before discovering the power of Christ to make all things new.

Many have undertaken to set forth standards of ethics and morality but only the Lord Jesus Christ provides enabling for those who seek to reach His standards. Just as the legislator attaches an enabling act to clear the way for enforcing the measure he submits, so Christ's work on Calvary is our great Enabling Act. Nothing is too hard when He is the Source of victory and strength. “I can do all things through Christ which strengtheneth me” (Phil. 4:13).

A Sign of the Times

The recommendation of the Wage Stabilization Board that the steel industry accept the closed union shop is without precedent in American history. For a governmental agency to espouse such a cause is disconcerting to say the least. Though the motives of the unions were the purest, though any other course of action would prolong the attaining of desirable conditions, there is no excuse for the dispossession of a minority of its right to join or not to join. Early Americans allowed no such tyranny—even benevolent tyranny.

Nor, does it seem to us, is the alternative suggested—but not yet accepted—any better: that those who do not choose to join should not be forced to do so, but they should pay all dues and assessments. It seems to us that such an arrangement comes fairly close to “taxation without representation.”

We are not unconversant with the arguments for a closed shop. However, the American way—and we believe the Christian approach to the subject—is to have the organization so good, so worthwhile, so desirable, so appealing, that workers will choose voluntarily to enter and contribute for the advantages gained through the organization. But there should be no coercion.

Coming Next Month

Everlastingly at It—One of the most vital tasks in the Church has been committed to Christian parents. Emmet Russell offers encouragement and some practical pointers in this important article next month.

He Suffered in Korea—Week by week new names are being added to the roster of Christian martyrs. Dr. T. Stanley Soltau tells the true story of a pastor who has several times faced death but has lived to tell of his deliverance.

Pay Day for Mama—Many a mother rejoices—and sheds a tear—as her children begin their first day of school. But few know the joy of Mama Brittain for whom every first day of school is a victory of love and patience.

Also coming—special fall book section



Paved road to Caracas, Venezuela. "There were times when I felt caged by mountains and winding roads," confesses the author. Galloway

Homesickness, monotony and discouragement—all these face the new missionary. Share the experience of one family in . . .

The First Year's the Hardest

By DOROTHY HALBERT



DOROTHY RODGERS HALBERT is a Midwesterner whose early home was in downstate Illinois. In most ways her life was fairly typical of those about her, with no hint that she would one day be a missionary in Venezuela. Grammar school, high school and four years at a nearby state teachers' college followed in one-two-three order, climaxed afterward by enlistment in the women's auxiliary of the U. S. Coast Guard. Between times she exercised a natural flair for writing, reporting for newspapers in her vicinity.

It was upon her discharge from the Coast Guard, that she turned her face toward the mission field. Entering Moody Bible Institute in Chicago, she began her preparation with service in China in view. Later she, along with her fiancé, Paul Halbert, also an Institute student, was led to think of the South American field. This leading was confirmed after their marriage when they were accepted by the Evangelical Alliance Mission as candidates for missionary duty in Venezuela. Since this article was written, they have moved from San Cristobal to Rubio, a nearby village.

IT was a muggy, warm day in March when Paul, Susan and I left Miami, Fla., to begin our adventure of living and serving the Lord in a new land.

In one way, of course, we had begun long before. There had been the call to missionary service, then the years of preparation, the prayerful conferences with our mission board, followed by months of deputation work and weeks of acquiring and packing equipment.

Finally, after farewells to friends and loved ones, we headed for the Miami airport at 5:55 A.M., March 19, 1951, and boarded a plane. Soon we were watching a narrow line of land recede between the gray of billowy clouds and the choppy green of the ocean. Then clouds melted into ocean and we faced toward Venezuela and our new home.

Some seventeen days later we arrived in San Cristobal. Two weeks had been spent in Maracaibo on customs and two

August, 1952

"In contrast to the many things we have missed

are the things we have been exceedingly surprised

to find—even running water and electricity!"



Left, the evangelical church in San Cristobal which the Halberts were able to attend, although they could not understand the services nor fellowship freely because of language difficulties. TEAM photo

days in traveling over the snaking Andean roads from Maracaibo to San Cristobal—this in contrast with the eight hours required in flying from Miami to our Venezuelan port of entry!

♦ THOSE first weeks were a grand struggle. Of course it was good to settle down in our own little home and to be able to put nine-month-old Susan to bed in her crib, secure in the knowledge that she wouldn't fall. She had slept in and tumbled out of a variety of beds since we had left our apartment in Chicago, including the bottom half of a wardrobe trunk and two armchairs pushed together.

But there were many things to learn, and it seemed there were endless things we lacked. Gone was my four-burner gas stove, and I struggled incessantly with my little frustrator, a two-burner kerosene stove. Our meals took on a greater simplicity at once, and it was some time before I felt I had conquered that little stove enough to try anything elaborate. But one day I did try baking a cake. In spite of my anxious attention it came out high on both ends and low in the middle—as Paul aptly described it, a saddleback cake.

But I learned to bake bread and whip up a batch of powdered milk. And gradually I learned to get along without the corner grocery and to make the best of meat cut from a larger piece hung outdoors in the market, then wrapped in a banana leaf with flies as so much added weight.

In contrast to the many things we have missed are the things we have been exceedingly surprised to find. I think I was most amazed to find plumb-



Above, missionaries stand in front of their home and headquarters building in a Venezuelan city. Right, a language class at San Cristobal. Paul and Dorothy Halbert are third and fourth, respectively from the left. TEAM photo



ing. For there is a shower in our house—and running water, hot or cold according to time of day. Ours always feels as though it had rolled over tons of ice, except around noon when the sun is hottest. It takes courage to take an early morning shower in San Cristobal.

We left our electrical equipment at home, thinking we would not see electric lights until we returned on furlough. But we do have electricity, though a little crude and a bit erratic. We have been glad that we brought gasoline lanterns, however, for there have been months when the electricity has been turned off at nightfall.

♦ THERE are many things which have traveled to the jungles and byways of South America along with Singer sewing machines and missionaries. Not the least of these are "cokes," dry cereals (for a price), good flour and sugar. Even ice cream is here, and in the larger coastal cities, ice cream sodas.

Sometimes it has been a little difficult to believe that we're on the mission field. But there are always those things that remind us, like the little ones dressed only in short blouses, their bare bottoms exposed to the dirt and filth around them, and the pigs and cows that are as much at home in the house as the family.

At first when we saw these unexpected material comforts they were a matter of concern. We were afraid they might lead us away from real dependence on the Lord. Our experience, however, has been quite the opposite. Though we have had enough, we have never had an abundance. Our material needs have often been great, and each successive quarter makes us depend more and more upon Him for the very necessities of life.

Sometimes one is even tempted to borrow in order to have some of the little luxuries which can be purchased—food and things for hobbies. We be-

lieve, however, that when the Lord has called us He will take care of us without the necessity of borrowing. The Word says, "Owe no man anything but to love one another," and so we have attempted to do what we feel He would have us do, and He has blessed and

"Then I realized that I wanted to go home desperately.

*I hated South America, the hours of drudgery and
the language which seemed a hopeless jargon!"*

provided for all our many needs.

✦ FROM the moment we stepped on Venezuelan soil we were very conscious of being strangers in a foreign land. There was frustration at not being understood and not understanding. So we were glad when a native teacher was found to start us out on the language.

Our classes began two weeks after our arrival—one to two hours a day as our teacher felt inspired. We learned little more than vocabulary, however, for he seemed more interested in learning English than in teaching Spanish. And we found it most difficult to settle down to study. Our hearts, minds and bodies yearned to be active in the Lord's work, but we were tongue-tied so far as this people was concerned—so study we must.

Late in August, following a decision to form a language school, we began having organized classes—three a day, one in grammar, one in reading, and one in conversation and speaking. Then we began to study with purpose and plan.

We had been told that Spanish is one of the easiest languages to master, and compared with many others, this is probably true. But our tongues were clumsy at fluttering and it has required much practice even to begin to roll our "r's" like nationals. Our ears, accustomed to the staccato of our mother tongue, were slow to catch the divisions between words and phrases in this fluid language. And so we struggled, wondering if we would ever master it.

✦ AMONG the adjustments most missionaries have to make is the physical one. Both Paul and I had brief attacks of climate fever, as well as other less important aches and pains; but for Susan who had traveled all the distance from the U.S., taking changes in her stride, it was a different story. Once at San Cristobal she set off on a long-drawn-out case of diarrhea. As care and remedies continued to fail, we became more and more concerned. Finally in desperation we took her to a doctor.

Unlike the neat, clean doctor's offices at home, this one was a hodge-podge of books, bottles, plants, papers and pictures. We watched in dismay as the doctor sat our wee child on a baby scale covered with a rather dilapidated and dirty dolly. How many other bare babies had been placed thereon we dared not think.

New formula and medicines seemed not to help and she grew worse. Then one morning she awoke with a high fever, and we rushed her back to the doctor. He discovered a severe throat infection. A shot of penicillin, the prayers of folks at home and our own

desperate pleadings, brought our baby girl out of her six weeks' illness. We emerged from this experience grateful not only for God's working, but for the lessons which had drawn us nearer to Him and made us count on His faithfulness.

✦ BUT the days and weeks piled up the problems and the weariness and the frustrations. The day came when I realized that I wanted to go home most desperately. I hated South America. I hated the ugly stone sink in the kitchen, the hours of drudgery washing dishes, scrubbing diapers and studying a language that seemed a hopeless jargon. I loathed the incessant ringing of bells and explosions which marked a fiesta or "holy" day. I was desperately homesick.

It was after we had become settled and the routine of household duties and language study began to get monotonous that this homesickness began to set in. For though these things were necessary, still they were far from what we had expected of missionary life. There were times when I felt caged by the mountains and winding roads. How often in our imaginations we thought of familiar

scenes at home! Siesta time instead of rest became memory time, and tears would come unbidden.

Did we feel closer to the Lord in these times? On the contrary, we were frightened at our seeming spiritual dryness. How good it would have seemed to have been able to slip into a church and hear a service in our own language! We were terrified and sickened that our prayers seemed to bounce back from heavens of brass. Many times we faced it together and talked of how far we were getting from the Lord. And how we prayed together, and privately, over this very problem!

There were even times when our very heart hunger and homesickness seemed to drive us into separate paths, and in a self-pitying haze we felt that we had been closer to one another at home. Oh, how Satan tempted us then to go home where our companionship with one another and the Lord had been sweet and full.

We think now that the very inactivity of those days, the very problem of being unable to give forth the Word of Life or get into any real and active ministry had

[Continued on page 863]

Orchids are plentiful in Venezuela. These are clinging to the branches of a tree. Gendreau Photo



Luoma photo



Have you
become a
Christian
since you
became
a bride?
If so, then—

You Are Not Your Husband's First Wife!

By Sylvia Ratcliffe Lockwood

Y*OU are not your husband's first wife!* Indeed you're not! You are not even the girl he married. That is, you aren't if you have been saved since your wedding day.

Then ask yourself these questions: "Is he unreasonable because he objects to the step you have taken? Or are *you* the unreasonable one?"

Think for a moment of the radical change that has taken place in your life. Did you used to go to shows with your Bill? And dances? Did you spend hours with other couples over the card table? And then did you suddenly give up these hours of pleasure together because you received the Lord Jesus Christ as your Saviour?

Is it really any wonder that your husband is disappointed, disgruntled—even disgusted? After all, a mutual satisfaction in these pastimes un-

doubtedly had a part in drawing you two together in the first place. Now you have suddenly discovered that you no longer care to participate in these things.

But what of Bill? His heart is still unchanged. He still longs for the old companionship, the old places of amusement. And you have become a strange, unpredictable creature, transformed almost overnight. You are no longer the girl he married. Is it any wonder he rebels against the One who so changed you?

Stop feeling sorry for yourself because you have an unsaved husband. Put yourself in Bill's shoes and look at this thing through his eyes for a little while. At least you know the how and why of it all. Bill doesn't. All he can see for the moment is that he has lost his "best girl." You are going your way; he is going his. He didn't bargain for

this when he married you! He thought he had a partner in fun, as well as in work. But you've let him down. Feel sorry for Bill—not yourself!

✦ Why do I say this to you? Because I wish that someone had said it to me twenty-five years ago! I wish that someone had pointed out *my* husband's side of the question in those first days after I received the Lord Jesus Christ as my Saviour and became a new creature in Him. I believe with all my heart that if such had been the case, it would have changed the course of our lives—my own, my husband's and my children's. I believe that we would have had a happier home, even though divided. And my husband would have been able to have seen Christ in me long before he did!

As it was, I went on for years in

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my self-righteous way, feeling sorry for myself because my husband did not see as I did—insisting on my “right” to Thursday and Sunday evenings out that I might attend services. After all, if I sat with the children the other five nights, he should be able to stay with them two! And I insisted on other “rights” also.

Then one blessed winter when I was cooped up with the children because they both had whooping cough, I did a great deal of Bible study on my own. It was then that the Holy Spirit spoke to my heart through such passages as Galatians 5:22, 23; Ephesians 4:30-32; and especially I Peter 3. I saw myself as God saw me—and as my husband saw me. It wasn't easy to face the facts. This wasn't a nice picture at all. How far short I fell of God's ordained ideal of a Christian wife!

The Holy Spirit showed me that I had no “rights” except the right (and glorious privilege) of living in godly subjection to my husband, displaying the fruit of the Spirit in my life to the glory of Him who loved me and gave Himself for me.

I knelt in brokenhearted contrition before my heavenly Father, confessing a long list of “dispositional” sins—especially in relation to my husband. I felt the “water of the Word” flowing through my being with cleansing and sweetening power. When I arose from my knees that day I was *truly* a new creature in Christ. And my heart was overflowing with a love for my husband that I had not felt in a long time. Oh, what a refreshing, blessed experience it was!

✦ But the test of that experience came in the days that followed. It is never easy to die daily to self. And Satan saw to it that I was tested and tried from every side. It was not easy to put my husband's desires above my own. And, at first, after I had confessed to him my failure to live before him as a Christian wife should (even as I had confessed to my heavenly Father), there were many times when he tried my “sincerity” (as he put it) to the utmost. Only the grace of God saw me through. But it *did*! Wonderful, all-sufficient grace of God!

Oh, I wasn't perfect from that day on. Far from it, as my husband will attest! But I was sincerely learning to “yield my members as instruments of righteousness” and not as instruments of unrighteousness. I was learning daily to reckon myself to be dead indeed unto sin, but alive unto God through Christ. I was learning to walk in the spirit, and not in the flesh. What a joy it brought to my own heart, and what a change it brought in my husband's attitude! There was a new respect born in his heart for my Lord and His Word, as God helped me over the rough places and gave me grace to ask forgiveness when I failed.

There came a day when the “rights” I used to demand were freely, and lovingly, granted. But it didn't come in a matter of weeks, nor even in a matter of months. It took years. How grateful I am to God for His faithfulness to me through this time.

[Continued on page 838]

Iron Lung Christian

By Nell Rose Graves

THE first day I entered Mary's hospital room to become one of her nurses it was with the hope of introducing her to the Lord Jesus Christ. She immediately gave me her ringing testimony of a night last summer when she had received Him as her Saviour. Since this first meeting I have watched her grow in grace and the knowledge of her new-found Lord.

Mary—whose full name is Mary Elizabeth Kitsmiller—is twenty-seven, an attractive young woman with a winning personality. She is the mother of a five-year-old son. Just a year ago she was stricken with polio, which paralyzed her body from the shoulders down and left her fighting for life in an iron lung.

She had been reared in an atmosphere of Christian Science teaching, but she soon came to realize that the struggle she faced was more than mind over matter. She knew it was not just wrong thinking on her part that made her fight day by day for each precious life-giving breath. This was real.

For several weeks after the illness struck she ran a high fever which was often accompanied by brief periods of delirium. Then God in His providence brought Mary a night nurse who knows and loves the Lord Jesus Christ and who also loved her patient.

Once after a period of delirium, this night nurse carefully told her patient how she had spoken of some of the hidden things in her life and had cried out that God was punishing her for these things. Then the nurse explained God's way of salvation.

“Before that night I was afraid, dreadfully afraid,” Mary Elizabeth says now. “I was afraid to die, because there were so many things in my life that were all wrong. I was afraid to live, knowing that I could never make them all right. These thoughts tortured me night and day, but mostly at night when everything was still.”

Looking back she marvels that of all her nurses, it was the Christian to whom she turned for spiritual help. “As soon as she told me how to receive Christ, everything seemed different,” Mary recalls. “I remember in particular that she quoted John 14:1: ‘Let not your heart be troubled: ye believe in God, believe also in me.’ In all my life I had never known real peace of heart until that moment, and it came in like a flood.”

Since finding Christ Mary has grown in Him until, of all the people I have known, she stands out without equal for her strength of character, courage, cheerfulness and confidence under such adverse circumstances. Much of this growth she owes to a godly pastor, who visits her often, opening the Word of God and praying with her. It is a joy to watch her face as he enters the room, and to see the strength she receives from the Word and the prayer in her behalf.

One night in her dimly lit hospital room, quiet except for the drone of her iron lung, Mary spoke thoughtfully. “When I was up walking on two good feet, and playing the piano with two good hands, I never thought to *thank* the Lord,” she observed. “Now I thank Him constantly that I still have two good eyes and ears!”

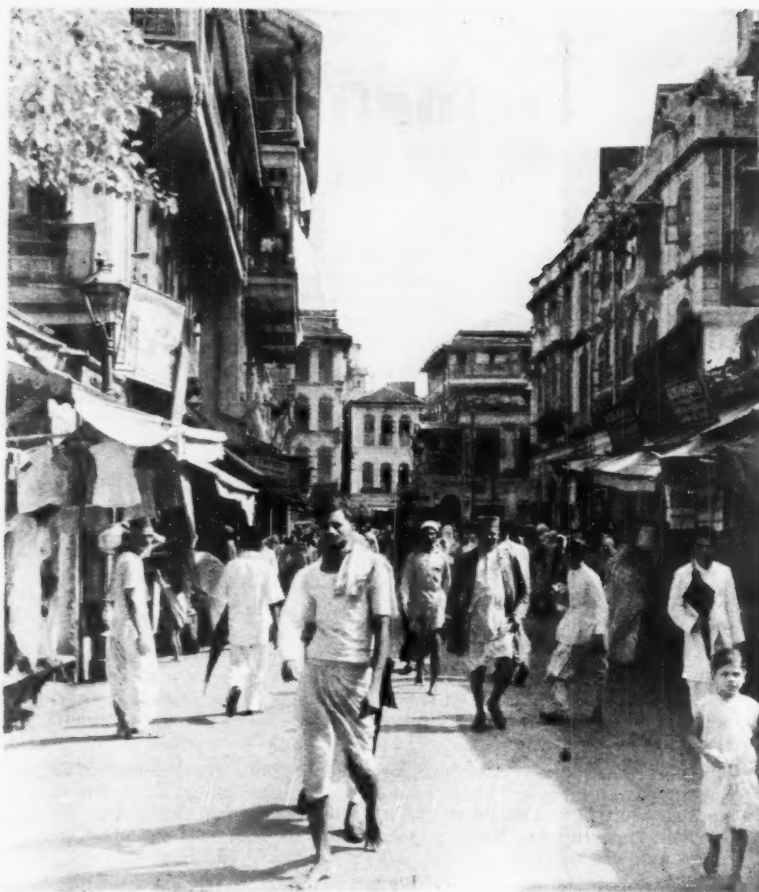
No one but her heavenly Father knows how long Mary will be required to remain in an iron lung. At present she is in one sense a captive to a helpless body, kept alive by the machine which makes her breathing possible. But in spirit Mary is more free than she has ever been.

“You know,” she remarked not long ago, “it has been only in the past month that I've been able to thank God with sincerity for being afflicted with polio. As I look on my life as it was, I realize that this was the only way the Lord could bring me to repentance!”

I like to think of this when I hear her singing softly:

*“It is no secret what God can do;
What He's done for others,
He can do for you.”*

And I know that as she witnesses for her Lord, Mary Elizabeth Kitsmiller is praying that others will not wait until they are physically afflicted to call upon God for cleansing from sin and to receive new life through faith in Jesus Christ.



Bombay, India, street scene. God has enough salvation and grace and power for every last person in this needy world. And it's your task to be a channel. Gendreau

Are you working for God, or—

Letting God Work Through YOU

By GORDON H. SMITH

WHY is the world not yet evangelized after two thousand years? Why are we still playing at foreign missions? Why is not the burden of foreign missions upon us 100 per cent?

The first and most important reason, I believe, is that we lack faith. When we accept the Lord Jesus Christ there

Mr. Smith is a missionary to Indochina with the Christian and Missionary Alliance. The accompanying article has been abridged from a message presented during the 1952 Founder's Week Conference at Moody Bible Institute, Chicago.

is an act of faith on our part, a positive turning from our sins to accept the salvation of One whom we cannot see with our eyes nor handle with our hands.

Not only is our salvation by faith, but also our walk before God in holiness. Sad to say, we show a lesser degree of faith here. Yet we are told that "the just shall live by faith."

Not only are we to walk by faith, but I believe our work is to be by faith.

How much less faith do we show in this realm than in both the others! We love to work with our hands, to do things on a human level; but I believe if we are to evangelize the world we must walk and work by faith as well as be saved by faith.

Sometimes people expend much energy in their missionary efforts. They bake cakes and dig into their closets and put on rummage sales and all kinds of activities, but there isn't much faith exercised in that kind of missionary work.

The Macedonian Christians Paul writes about in II Corinthians 8 and 9 didn't talk about bazaars and pie sales. In fact, Paul says that in their extreme poverty they gave *according* to their means and *beyond* their means, begging earnestly for the favor of taking part in the relief of the saints (8:3, 4).

What does it mean that they gave beyond their means? They gave *more* than they had; they gave by faith.

✦ I believe missionary work is to be dependent on that kind of giving. If the dear people who put so much work into baking and selling pies to get a little money for missions would dig down into their pockets and make an offering of love and sacrifice unto God, they would get ten times the amount of money for missions. Let's get back on the faith basis in missionary work and we shall evangelize the world.

Paul said to the Corinthians, after telling them about the Macedonians, "Now you see that you excell in this gracious work also." There is the pattern for Christian giving. Why aren't we giving by faith?

God puts great stock in faith. There is no other religion in the world that is based on faith. Every other religion is based on works. But we get nothing from God except by faith. It is impossible to please Him unless we have faith (Heb. 11:6). Our whole work depends on faith, as well as our salvation and our walk. We must have faith.

Some two years ago as we saw tribe after tribe after tribe still in utter heathen darkness and no one reaching them, we felt something had to be done. We had to get a new grip on God. We had to approach our task in a new way.

God began to turn us to His Word and show us that it's on the faith basis that this work must be done. The work was too big to be done in any other way. We saw that we would have to make a faith pact with God, and He began to teach us lessons of faith.

"If ye abide in me, and my words abide in you," He told us in John 15:7 (A.S.V.), "ask whatsoever ye will, and it shall be done." "Abide in me"—there's fellowship. There is no strong faith unless we have fellowship with God. "If my words abide in you"—there's obedience. There is no faith without this also. If He abides in us and His words abide in us, then we can have strong faith; we can ask what we will and it shall be done.

That word "will" began to turn over and over in my mind. What does it mean? "Ask whatsoever ye will." Does that mean we can put forth an effort



Lepers at the Christian and Missionary Alliance clinic in Banmethuot, French Indochina. Indochinese believers await baptism by the author.

of our will? Does it mean *we* can will a thing into being in Jesus' name? I believe it does. Both the Revised and the Authorized Versions say that we shall ask what we will and it shall be brought into being. We stand before God and *will* God's will to be done. It must be done in faith in Jesus' name. God's will shall be done.

We began to take God at His word. Standing before Him, we began to will His will to be done. And we saw God's mighty arm move and His power come upon the work.

♦ SOME sixty years ago when our Christian and Missionary Alliance was organized by Dr. A. B. Simpson, his favorite theme was: "Christ in you, the hope of glory" (Col. 1:27). We began

to ask God to reveal to us some of the glory of the riches of the mystery referred to in this passage. We as missionaries were out there as His ambassadors. But if we did not channel enough of His grace and power and blessing and salvation to meet every need of every last savage in the jungle, we were failing and might as well quit and go home.

As I began to delve into this mystery a little, God began to show me that it was not only that Christ was in me, but I was in Christ. In John 14:20, Jesus said, "I am in my Father, and ye in me, and I in you." What a wonderful thing! Christ in me; I in Christ. Ephesians 3:17 speaks of this also in the phrase, "that Christ may dwell in your hearts through faith." Here is all the fullness of God.

But there are greater depths to the mystery. Not only is Christ in me, not only am I in Christ, but Christ is in God and God is in Christ (Col. 2:9). In John 17:21, in that great high priestly prayer, Jesus says, "As thou, Father, art in me, and I in thee, that they also may be one in us." We are in the Godhead: we in God; God in us; Christ in us; we in Christ. We must realize this as individuals and a Church if we are to evangelize the world.

"Oh," you say, "that's a spiritual fantasy. It's not practical!"

I believe it is practical.

You say, "If it is practical, where is Christ?"

Christ is in heaven.

"Well, then, we must be in heaven."

[Continued on page 862]

Worship . . . or Waste?

By Edwin Raymond Anderson

OUR Lord sat at meat in the house of Simon the leper. While He was eating, a woman having an alabaster box of precious ointment came and broke the box over His person (Mark 14).

There was warm worship indeed! But that which should have touched the onlookers to the quick of worship, tragically turned astray into the complaint of—waste!

There is all the difference in the world between worship and waste. The measure of that difference lies entirely in the attitude of heart toward Him. It was true in that day. It is the same for this much later hour. There are many who come to the Lord with argument and appeal. But few come with alabaster boxes, seeking nothing but the blessedness of worshiping Him.

Many of us need to dust off our long-neglected and nearly forgotten alabaster boxes of worship. Especially is this true of those engaged in the service of the Lord. We may be so taken up with His work that our very service turns to a kind of waste—because of the subtle way in which it has set a brake against the ways of worship.

Hear what He has to say to those who condemn the "waste" of worship. "She has done what she could" (Mark 14:8). That which was done, was done for Him. He marks the warming of heart which claims Him for the central place in life . . . which makes human applause appear a shallow thing. What is done for Him, entirely apart from thought of human cost and merit, that is the important thing! It earns His praise—which is enough and more.

There are many snares for the servant of the Lord. The applause of men, even when it "seemeth to waft a holy sound," is often the adversary's tool. But we may be assured that when the Lord sets a servant in the place of public favor there has first been real worship followed by the gift of "steadying and girding grace."

Let each of us in His work do what we can. It is tragic that many are doing far less. The reason may lie in unbroken alabaster boxes—a failure to put true worship in its place, which alone will make us see all else in right and proper proportion.

By DOROTHY MARTIN



For greater pupil interest—

For more effective instruction—

TIE IN ACTIVITIES with Your Teaching

IS your Sunday school one in which the teachers are satisfied—and even relieved—if they succeed reasonably well in holding the attention of their classes for the allotted period of time? Or is yours a Sunday school in which the departments as a whole and the teachers individually provide a period to which the children look forward eagerly from week to week?

For many Sunday schools the answer to the problem of making Sunday school more interesting and effective lies in the skillful use of activities. By activities we mean not only handwork—though that is included—but any project that better enables the teacher to accomplish his

purpose in the lives of those he instructs.

There are several reasons for using such helps in Sunday school. One of the most important is that they help keep class periods from always being teacher-telling and child-listening sessions. In addition, they satisfy the urge that almost all children have to *do*, to be active with hands, attention and mind. Activities stimulate interest. They often clarify the subject being discussed. They enable the teacher to better understand the children in the class through observation of the various class members as they work. Activities also provide an opportunity for creative expression.

♦ **CERTAIN** principles should be kept in mind by the teacher or superintendent who wishes to enrich the class session through activities. First, it is wise to remember that an activity must be meaningful. The old idea of handwork was that it was simply “busywork,” something to keep idle hands from get-

ting into mischief, without regard to its relation to the lesson or value to the children. But this idea has been discarded.

A well-chosen activity should also be challenging, but not too difficult. It should go beyond the walls of the classroom. It should provide opportunity for individual expression and yet have a social value for the group as a whole. Finally, an important principle to remember is that any project engaged in must be brought to a successful conclusion. It must be completed.

One word of caution, however, is needed. *An activity should not be introduced simply as a means of solving a problem within a school or class.* It is true that a discipline problem, for example, is often solved as a result of a project by the group. However, an activity is not to be introduced purely for that purpose. To be of lasting value it should be an outgrowth of the interest of the children and an expression of their study.

Mrs. Martin writes from the standpoint of both theory and practice. Prior to her marriage she specialized in Christian education, receiving a master of religious education degree from Biblical Seminary, New York. Now as a housewife and mother of two small children, she finds time to teach a Sunday school class, serve as young people's adviser and to direct vacation Bible school for her church in Oak Park, Ill. She is the wife of Dr. Alfred Martin, a member of the faculty of Moody Bible Institute in Chicago.

What kind of projects can be carried on in your Sunday school? If the departments meet in separate rooms, there are many projects that can be undertaken as aids to the lesson. Materials and equipment can be left out during the week, and there is less need for concern about disturbing other groups. The children might work on a map or make a mural, or they might model a village, or make puppets. A newspaper might be published by a class or a scrapbook made. Such an activity, though involving time and a small amount of expense, will nearly always result in increased attendance and added interest.

♦ How should the activity fit in with the subject matter being taught? Take for example a group of juniors studying the book of Exodus. A general theme for the unit could be the question, "What Would We Do Without God?" It is necessary not only to see God's leading of the Israelites as set forth in this particular book, but also to make it practical for the everyday living of juniors.

The book could be divided in various ways, keeping in mind that the units of material should not be large enough to discourage the teachers nor small enough to wear out the children's interest before the study is completed. The general divisions might include a consideration of God's leaders, God's deliverance of His people, God's guidance, God's provision

for physical needs, God's law, God's house and God's forgiveness. The primary aim of the study might be to learn how God met the needs of the children of Israel as set forth in Exodus, and to lead the children into an understanding of how God meets their needs, that they might give themselves to Him and trust Him.

There are any number of activities that would aid in understanding the book and accomplishing these aims. This particular unit would lend itself admirably to a map. Cities, rivers, mountains and other places could be clearly marked and small figures attached to illustrate people and events. This project of necessity would carry over throughout the entire study and serve as a central, unifying activity. The map would also be an excellent means of review.

In addition to the main project, other smaller ones could be carried on by individuals. Memorizing should not be neglected. Psalm 100, portions of Psalms 90 and 91, and Hebrews 11:23-29 could be used either for individual or group memorization. Individual notebooks could be kept by the children with miniature copies of the large map, the portions of Scripture that are memorized, and any pictures the children might want to include. Another excellent activity would be the making of a model of the tabernacle of clay or soap or any other material that lends itself to model-

ing. What matter if the figures be crude or a bit misshapen if the children carry away a better mental image of what the tabernacle was like?

♦ Obviously if the junior department studying this material were meeting in the midst of other departments, the projects in which the group could engage would have to be somewhat different. Still the same study could be followed, the same aims would be in the mind of the teacher and the projects chosen to help in the discovery of truth. The map project could be used with flannel instead of paper. Notebooks could still be made by the children. In addition, activities might be arranged which involve some out-of-class work. Giving a report, for example, is as much an activity as cutting a figure or drawing a picture. Writing a poem or a story to illustrate the lesson also provides opportunity for individual creativeness, and if need be can be done at home.

As projects are carried out it should be remembered that they are merely supplementary and are aids to the lesson. They should not be allowed to interfere with the worship service of the group nor the prayer period, nor the actual teaching session. In their proper place, however, activities will make the Bible stories live. They will also help you as a teacher instruct your class more effectively in the Christian faith.

The Junior Department That Woke Up

By Dorothy Martin

THE junior department in a certain church had been a problem for so long that the general superintendent sighed whenever he thought of it. It did have the advantage of a room of its own and teachers for the four classes who were regular in attendance. Now the new junior superintendent was being told of the lack of discipline, the tardiness and absences, the destructive nature of some of the boys, and the disinterest of the parents.

In the past the blame for all the problems in the Sunday school had been put exclusively upon the lack of support from the home. Since most efforts to correct the situation had failed, the new superintendent decided to work from the other premise. Could the Sunday school be at least partially at fault?

As a first step a bookshelf for the teachers was provided in the department room. On it were a variety of books. Some were devotional, for the personal spiritual growth of the teachers who, as busy housewives, had little time for study. Others were child study books and books on methods, materials that opened a whole new world to teachers who for years had done the talking in their classes without expression from the children.

The next step concerned the children directly. How amazed the few early birds were one morning to find a long table set up at one end of the room. On the table were jars of paste, pencils, crayons, paints and a roll of brown wrapping paper. That was the beginning of a map of Palestine, which led latecomers first to come on time and then early. The map project focused attention on the lesson subject, taking the group over from a time of "play" into the worship service and on into the class period, which then was a study of the life of Christ.

As a third step the disinterest of the home was partially overcome by various items of handwork which the children made and were encouraged to take home. The parents were also invited to visit the department whenever possible.

Although parent response was not too great, tardiness no longer plagued the department, and absences occurred only in times of illness or vacation. Members of the graduating class—which had included some of the greatest troublemakers—had tears in their eyes when it was time to go into the next department. This junior group had ceased to be a problem and had become a success.



Only one thing would bring relief to Sekunzi's stricken son—and this seemed too much to ask, even in prayer.



Galloway photo

THE MIRACLE of ICE

A True Story of the Mission Field

By Alan Livingstone Wilson

NODOLA'S strong, ebony face was streaming with sweat as he cantered along the winding pathways of his wide Zululand parish. It was the "turkish-bath" season, when the air was like warm steam, and when the slightest exertion brought forth rivers of perspiration.

The native pastor had never complained about the rugged treks he had been forced to make on foot before Mazabuko, the converted chieftain, had

generously given him Blaze, the sturdy Basutoland pony. But he was grateful that now he could visit parishioners who had seldom seen his face because they lived so far from Mount Zion, the little mission station on the hilltop.

Now, after a long day's visitation, he was on his way to the *kya* of a woman who was a shining light in this dark land—a convert who had grasped the significance of the life of faith much quicker than many a more intellectual seeker in so-called civilized lands. Her grave, dusky face had seemed illumined with an inner light; she had made a clean sweep of heathen practices at

her conversion, and was closely following her beloved Master.

Stories of her simple faith had filtered through to Nodola and, although he could visit her but rarely and she could very seldom attend his meetings, he looked upon her as a real trophy of grace.

As the native pastor rode, the heat seemed to surround his face in humid waves; the air was stifling and, in the sky, leaden clouds, fire-lined at their edges, were staging an ever-changing display. A distant rumbling, interspersed with livid flashes, warned him that a storm was brewing.

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The robust pastor removed his pith helmet and mopped his brow, gasping. The horse whinnied nervously.

"Storm coming!" muttered Nodola, looking around a little apprehensively, while he contemplated a hasty dash for the mission. But the storm would certainly break before he could reach Mount Zion, and his long-anticipated visit to Sekunzi, the Zulu sister in Christ, would be indefinitely postponed if he retreated.

He was threading his way through a rocky *kloof*, in which the desultory peals of distant thunder echoed menacingly. It was a weird spot. The remnants of a tribe of unwarlike people—whose ancestors had been driven thither by Chaka's ruthless warriors centuries before—eked out a precarious living on the rocky soil.

♦ THE pastor found Sekunzi grave and troubled. On one side of her dimly lit hut was a tossing, moaning figure—that of the widow's only son, young Umpande.

At Nodola's look of inquiry the widow turned her liquid, anguished eyes on him. "My son is sick unto death," she said, and with all her faith and grace she could not suppress a tremor of anxiety and grief. She bent her head and wept quietly. Nodola eyed her, full of pity and the desire to help.

The pastor laid his hand on the boy's forehead. It was like fire. In a flash the missionary's mind went back several years to the time his own son had lain in the native hospital at Durban battling with a malignant fever. What was it that had helped to pull him through? He racked his brain.

Ah, yes! that was it! That clipped word uttered so casually by the indifferent white doctor—"ice." The immaculately clad nurse had gone to a shimmering white box, while the agonized father had watched uncomprehendingly, and had come back with cubes of transparent stuff, the like of which he had seen only once before. The nurse had packed it around the boy's forehead, and almost at once, the fever had left him. He had never forgotten the grateful smile that had spread over the lad's face.

Possessing very little medical knowledge—save what he had acquired as he had made the rounds of his flock—Nodola had nonetheless instinctively diagnosed the case of young Umpande. It was the same fever that had stricken his son. The burning brow, the lack-luster eyes, the foul breath—all the symptoms were there. Only one thing was lacking—ice.

Other remedies he had with him, and he deftly administered them, making the lad more comfortable. He dismissed as utterly improbable any thought of the one thing that would reduce the fever and bring blissful relief and healing—ice. What more improbable in that tropical spot than a drift of cooling snow, or a pond coated with ice? In a land of perpetual summer, where frost is unknown, and snow only a wonder glimpsed on yonder Drakensberg mountain peaks, what was the use of wishing for ice?

♦ ICE! Unconsciously, he had muttered the word, and suddenly catching Sekunzi's eyes, he saw in their grave depths a look of faith that staggered him; almost annoyed him. Surely, this woman—even



Consecration

MARJORIE WATSON BENNETT

Lord, when my will I dare to seek,
The way is lost toward Thee;
In my own power I am weak,
All strength must stem from Thee.
Thy love can all my being fill
Until my joy is in Thy will.

with her reputation for living the life of faith—would not be so absurd as to suppose that her wish could be answered in this case?

"Cannot the *Unkulunkulu* (the Great-Great) send ice for my dear son?" she said simply.

For a moment Nodola was speechless, struggling between an impatience with the woman for her unreasonableness and an admiration for her immense faith in God—faith to believe for such an obviously impossible thing.

He laughed uncomfortably, "But, sister," he said, "we should not embarrass God by asking such outlandish requests. How could He possibly—with all respect for His almightiness—send us ice? Would He drop down one of the white man's magic machines that make cakes of the stuff? Or whisk your son to Durban, where they manufacture ice at will in the great cold storage plants?"

Sekunzi's serenity was unshaken. "But did not the *Umfundisi* say in the meeting the other Sunday God delights to work miracles?" she argued patiently. "He said that if it were easily done it would not be a miracle," she added, her spiritual gaze making her visitor drop his head in shame at his unbelief.

Nodola was silent, pondering the last sentence. How often we pray with that little devil of doubt in our hearts, he was thinking. We pray for things that are feasible, but shrink to ask the impossible. "O ye of little faith!" He seemed to hear the words of rebuke spoken by the Lord of faith to His followers.

Yet even as he reproached himself, the utter impossibility of the fulfillment of the present need flooded in upon him again, and he looked up impatiently. "But ice! Anything but ice!"

A peal of thunder—louder this time—reverberated through the canyon, and raindrops pattered on the straw roof of the hut.

"Shall we not pray?" said the woman, her voice quiet yet insistent.

For a moment Nodola was exasperated at the insistence of his saintly member of his flock. He was about to reply rather sternly, when a look at her steadfast eyes settled him.

"Of course!" he said, heartily. "Who knows but what the Great-Great may deign to work in this poor land and for

us poor folk one of His mighty miracles!" Then, kneeling, he added, "Great is thy faith, O daughter. Were they not the words of Jesus Himself to the woman who sought an impossible boon of Him? And did she not receive that which she asked?"

♦ THEY knelt in the gloomy hut, with raindrops leaking through the roof and hissing on the embers of the fire in the center. They were groping souls but recently delivered from centuries of superstition and fear, yet they prayed with more faith and fervor than many a white seeker in more favored lands.

Nodola prayed first, telling God simply about the sick boy, and of his confidence that He could heal him. If He did not choose to do this directly, He could, in His own wonderful way, supply those things necessary to the recovery of the lad.

He could not bring himself to pronounce the word "ice," but Sekunzi was not so timid. Without a hint of the nervous self-consciousness that would have characterized many white women praying in the presence of their ministers, she talked to the Lord with the natural eloquence and colloquial directness of the native. The substance of her petition was, "Lord, if you want to heal my son, You are able. If ice is necessary to his healing, Thou canst send it. I do believe!"

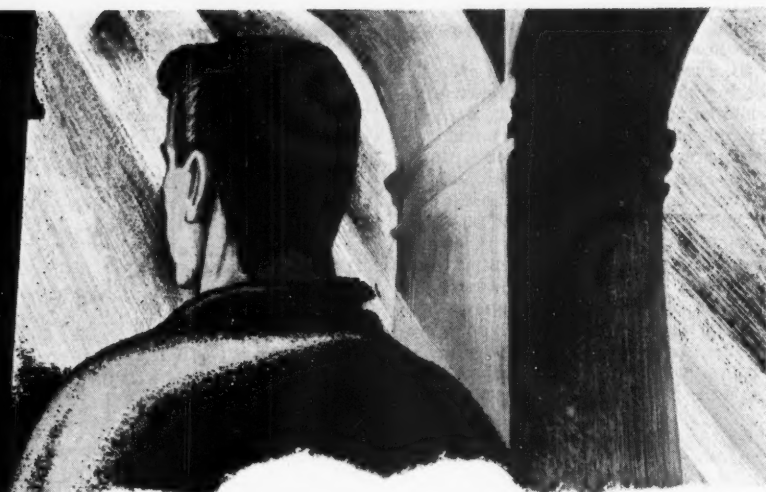
The prayers over, they knelt for a moment looking at each other, Nodola heavy of heart to think that such noble faith should be disappointed. On Sekunzi's face was a look of radiance and rapture that made her dusky features almost beautiful. Nodola was about to say—indeed had started to say, "Well, we must just believe that everything—" when something shot through the hut's small doorway. Passing between them, it lay shining dully in the feeble glimmer of the fire.

Nodola stared at it stupidly. "Glory!" shouted Sekunzi. It was ice! A hailstone about the size of a walnut! Both struggled to their feet. Nodola was still dazed; but the woman of faith seized him by the shoulders and shook him in the frenzy of her joy.

"Does not the Great-Great answer in
[Continued on page 855]

Life in the Spirit

as revealed
in the Acts
of the Apostles



The Discipline of the Spirit

By J. C. Macaulay

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discipline, and we are now to consider an example of His discipline, which produced very sober thinking in the early Church.

I

The glad fellowship of the Spirit was at the peak of its expression when it received a cruel jolt. Barnabas, that gracious "son of consolation," had just brought into the treasury of the Church the proceeds of a transaction in real estate, and the praise of his generosity was on all lips. Two other members of the Church were stirred to action. Ananias and Sapphira decided that they too should sell and contribute to the Church.

Unfortunately, their motive was not too commendable. The beneficent act of Barnabas was not so much a challenge to their charity, as a spur to their ambition. They envied Barnabas' reputation, and planned to share it. At the same time, they could not bring themselves to part with the entire proceeds of the sale of their land. That was carrying generosity too far, according to their thinking. After all, they must consider the future.

Their family must be protected, and old age provided for.

So they decided on a compromise. They would enhance their reputation for liberality with part of the money, and they would care for their own estate with the balance. Of course they would not publish the fact that they were making this division. What the Church did not know would do it no harm. If the brethren jumped to the conclusion that they had given the entire amount from the sale of their property, they could not be held responsible for what others thought!

All that was true. Peter made it quite clear that this practice of liberality was perfectly voluntary. Ananias and Sapphira were under no obligation to sell, and, having sold, were still not required to give all or any of the returns to the apostles. It was their privilege to make the division they did, and it was nobody's business but their own before God. But—and here was the rub—they wanted the apostles and the Church to think that they had given all, like Barnabas.

I am sure they had no thought of telling a lie about the matter. They just did not dream that any question would

IN his second letter to Timothy, the apostle Paul tells us that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The revisers suggest a slightly different wording: "God gave us not a spirit of fearfulness; but of power and love and discipline." At first thought it may seem that "a sound mind" and "discipline" cannot both be right, as these are somewhat different conceptions. The fact is, however, that both ideas are present in the Greek word, with emphasis on the discipline which produces the soundness of mind.

Again, the soundness of mind in view here is not just an absence of insanity. It is moral soundness, not merely psychological. It is the same condition as is elsewhere in the New Testament referred to as sobriety. We have it in Romans 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly."

So what Paul actually tells Timothy is that we have been given a spirit of discipline, making for sober, balanced thinking. I have no doubt that the "spirit" referred to is the Holy Spirit. He is the Spirit of power, and love, and

Fourth in a series of devotional studies

In this study of Acts 5:1-6 we see:

1. The sin which provoked the discipline
2. The severity which marked the discipline
3. The sanctity which followed the discipline

A Bible teacher and author, Dr. Macaulay is a member of the faculty of Moody Bible Institute, Chicago, Ill.



*Consider the wholesome effects of the Spirit's discipline
in the early Church, and you may find yourself praying for
His discipline in the Church today—even at great cost.*

be raised. The lie was in their hearts, and in their conduct, and poor Sapphira was to find out at terrible cost that a lie in the heart is not far from the lips. "Keep thy **HEART** with all diligence," warns the Old Testament sage, "for out of it are the issues of life." And Scotland's national poet has echoed the warning in a telling couplet:

*"The heart aye is the part aye
That mak's us richt or wrang."*

I always connect Ananias and Sapphira with Achan (Josh. 7). There is a remarkable similarity in their sin, in the situation in which they committed it, and in the penalty that it evoked.

Achan's sin was covetousness, and that was the sin of Ananias and Sapphira. Achan coveted a Babylonish garment and a wedge of gold. The Babylonish garment coveted by this couple in the early Church was simulated sainthood. They wanted to convert their real estate into a robe of honor and glory like that of Barnabas. But they wanted their halo at bargain price. They would have the wedge of gold, too.

The setting of their sin was very much like that of Achan. Israel was just well started on its victorious progress in Canaan when the secret sin of Achan threatened the entire expedition, and for a time turned victory into defeat. It was just when the Church was starting on its procession of triumph that Ananias and Sapphira jeopardized its advance by their lying covetousness. In each case the discipline of the Spirit saved the people and work and cause of God.

II

That was a dark and solemn day for the Church, yet it was a day of salvation. We can imagine Ananias coming in with his money to lay before the apostles. Like all who are hiding something, he has practiced the act beforehand, if not outwardly, at least in his mind. He is prepared to put on an air of humility, treating his gift as normal procedure, while all the time listening for the first notes of that praise which he believes will soon ring throughout the whole Church.

But his heart is not at rest. He is uncomfortable, and increasingly so as he approaches the apostles. The rebukes of the Holy Spirit begin to echo in his soul. "Liar, hypocrite!" So the voice speaks.

He would love to turn and flee. But, then, he would have to face Sapphira, and how she would make a mock of his cowardice and his too sensitive scruples! No, he must carry through now. So with a boldness which belies his fluttering heart he presents his offering.

There was discerning of spirits in those days, and the Holy Spirit in Peter re-

coiled from the approach of lying hypocrisy. The dark secret was flashed into the mind of the apostle, and his words were as flames of fire darting forth from the very throne of God: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost . . . thou hast not lied unto men, but unto God." The arrows of the Lord were sharp that day, even unto death. "And the young men arose, wound him up, and carried him out, and buried him."

It is rather strange that no one conveyed the news of her sudden widowhood to Sapphira. Perhaps she was at market, or visiting with friends. At any rate, when she came to the headquarters of the Church some three hours later, she was fully expecting to be greeted with congratulations on the liberality which she and her husband had shown. No doubt she too was mentally practicing an air of humility, and memorizing the little speech with which she would humbly

★ ★ ★

Lift High the Cross

ELEANOR B. STEINER

'Mid bombshell's blast
And siren's warning scream,
'Mid greed and lust
And tyrant's frenzied dream,
In war-torn lands
Where bombing planes streak low,
Repeat the tale of Christ
Who loved us so,
Who bore for us
The misery, shame and sin,
Who died for us
Amid the rabble's din!
Lift high the cross,
Nor let its glory cease;
Cry out the message
Of the Prince of Peace!

★ ★ ★

answer the laudations of the believers.

But she ran into a strange, hushed atmosphere. All seemed to avoid speaking to her, not knowing what to say, until she came to Peter. Instead of the words of hearty thanks for which she was waiting, Peter asked a question which terrorized her: "Tell me whether ye sold the land for so much?"

The lie that was so well hidden in the heart leaped to her lips: "Yea, for so much."

Then the Lord's archer drew his bow, and that arrow went home: "How is it that ye have agreed together to tempt the Spirit of the Lord?" And the young men buried her by her husband.

The penalty was severe, but dare we say it was too severe? These two broke the fellowship of the saints; they intro-

duced into the body of the Church the very thing which in Adam brought universal woe and death, and which in Achan wrought humiliation and defeat for Israel; they made mock of those high acts of devotion of which Barnabas was an outstanding example; they set their hearts on filthy lucre, while seeking to purchase a name for piety; they lied to the Holy Ghost, the blessed Paraclete of the Church. For that, death was the solemn, but surely not too severe, retribution. *Poenā duorum doctrina multorum*, exclaims an ancient writer: the penalty of two is the lesson of many.*

The sin of Achan, which threatened the infant nation, and the sin of Ananias and Sapphira, which jeopardized the infant Church, were both visited by swift and terrible retribution. But later sins in Israel and in the Church, perhaps even more heinous sins, were not so immediately punished. No doubt the divine intention was to reveal the holiness of God, and His utter recoil from all sin, in the early days of the nation and of the Church, so that His people would realize the sinfulness of sin and turn utterly from it.

If, however, the same form of retribution had continued as the rule, an abnormal situation might well have arisen: men would avoid sin simply out of fear of the results, not from any true moral sense. The training of a dog is wholly on the principle of the association of ideas, and is void of all moral conceptions. But a man is not a dog, and must be taught righteousness on a higher level than that of the whip. Therefore, God, after the solemn lessons of those early visitations, returned to the slower processes of judgment, using great long-suffering, that His people might learn to love righteousness and hate wickedness on higher grounds than the fear of punishment.

This does not mean that retribution has ceased. The Spirit of discipline is still operating in the Church. He operates by allowing sin to bear its own fruit. The child of God is not immune to the natural results of sin. Then there are doubtless special providences by which the Spirit of discipline chastens the saints, for their correction. The Christian who thinks that he can "get by" with sin because we are living in the age of grace is acting the part of the fool. Retribution may not always be as swift and dramatic as in the cases of Achan and Ananias and Sapphira, but—

*"Though the mills of God grind slowly,
Yet they grind exceedingly small;
Though with patience He stands waiting,
With exactness grinds He all."*

*This paragraph from p. 61 of the author's book, *Devotional Commentary on the Acts of the Apostles*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

While all this is true, there may be more deaths in our churches by the disciplinary hand of God than we are willing to admit. It was so in the church at Corinth (I Cor. 11:30), and I have known deaths in churches which could not be attributed by those who knew the situation to anything other than the rod of God.

III

The effects of the discipline of the Spirit were most wholesome. I believe it was a great mercy for Ananias and Sapphira themselves. Had they been allowed to carry off their hypocrisy successfully, there is no saying to what lengths their sin would have borne them. Paul speaks of a certain Corinthian Christian being delivered to Satan "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It would be a wholesome spiritual exercise for us to pray: "Lord, take me home rather than allow me to live an unholy life!" But do not pray this thoughtlessly. The Lord might take you at your word.

The benefits for the Church were rich beyond measure. First a wholesome fear was engendered: within the Church, a fear of God, a fear to offend, a horror

of sin; without the Church, a fear to join such a company save on the basis of true repentance. "Great fear came upon all the church . . . and of the rest durst no man join himself to them." So the purity and the testimony of the Church were preserved and doubly safeguarded.

Yet the Church did not lose out in numbers. While the unrepentant were afraid to come near, the Lord drew great crowds of earnest seekers, till "believers were the more added to the Lord, multitudes both of men and women."

Today we are afraid that discipline will drive people away. Perhaps it will, but the Church will be much better without them until they have a change of heart—which they never will have while a weak Church indulges them in their sin. Most of our churches would be much healthier for a drastic reduction in the roll. It would make room for the increase which the Lord gives, a much healthier increase than that secured by the annual membership "drive."

One of the paradoxes of the kingdom of God is that the church of which men are most afraid is the church which will know the greatest advance. The world itself is sick of the church which is forever lowering its standards to gain the world's smile.

Not only numerically did the disciplined Church prosper, but also in the effectiveness of its ministry. "And by the hands of the apostles were many signs and wonders wrought among the people." Jerusalem witnessed days very much like the days of the Son of Man. The sick came from all quarters, "and they were healed every one." We are reminded of our Lord's cleansing of the temple, after which "the blind and the lame came to him in the temple; and he healed them."

Purity and power: that is the order, and it cannot be reversed. The Holy Spirit is not the Spirit of effervescence and excitement, but the "Spirit of judgment and of burning," the Spirit of discipline and of holiness, who teaches the children of God to pray, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Dr. Macaulay's series of studies will continue next month with an article on the guidance of the Holy Spirit.



You Are Not Your Husband's First Wife!

(Continued from page 829)

No, my husband is still not an out-and-out Christian, though he makes a profession. But he acts more like a Christian than certain of my friends' husbands who are pillars in the church. Where he used to hinder in every way possible any thing that I desired to do in service for my Lord, today he urges me to participate and does his utmost to help.

He tells me that he would not have his "first wife" back for anything in this world, agreeing that the changes wrought in my life by the Holy Spirit, through the Word, have all been for the better! He no longer resents the fact that worldly amusements are "out" as far as I am concerned, but commends me for sincerely living as I believe my Lord would have me live. And I firmly believe that one of these days will see him taking an out-and-out stand for my Lord and by my side in the church. May God hasten the day!

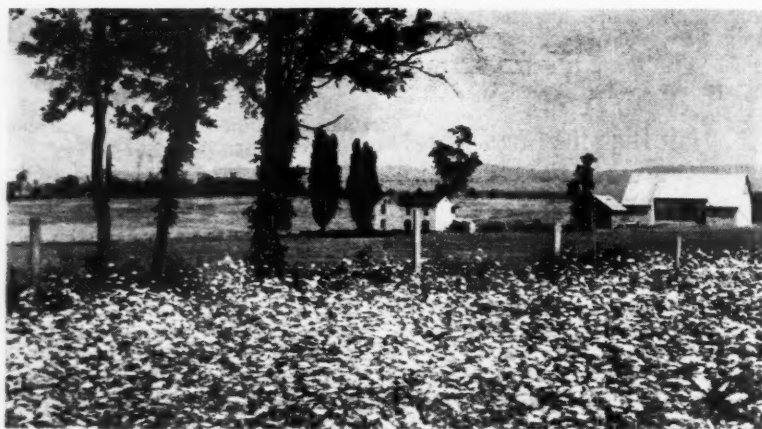
My one big regret is that some "mother in Israel" did not see my need and set me straight earlier in my Christian life on God's requirements for Christian wives. Had I known then what God expected of me, perhaps my husband would have found Christ as his Saviour long ago. At least he would have had a sweeter wife to live with down through the years!

THE NEGLECT OF PRAYER

The lack in many churches and in the lives of many more Christians is prayer. Business, social life, and almost everything else crowds in and prayer is neglected. But prayer is the agency to move the arm of God. Prayer will open the treasures of the skies. Prayer—effectual prayer—will bring the answer in advance, and then we can stand still and see the marvelous workings of God, who has a good deal more to give than most folks are getting.

—Publisher unknown

Moody Monthly



Unseen Guest

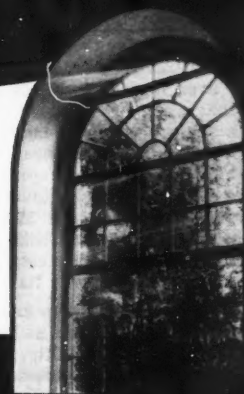
NETTIE RAMSAY

I have a Friend who daily visits me,
And though unseen by these weak human eyes,
Unheard but for that "still, small voice—"
A Friend that bids me always to rejoice,
And makes my humble home a paradise
Of love and light and happy melody.

And so I ply my simple tasks, and clean
And dust, and bake my golden loaves of bread,
That those about me may be fed;
And as the sunset hour grows dim,
I feel I've entertained my Guest unseen,
And that He knows I've done it all for Him.

In the Study

By WILBUR M. SMITH



Dr. Smith

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The Life and Writings of Dr. G. Campbell Morgan

THE greatest living expositor" of the Scriptures—this is the sweeping designation of Dr. G. Campbell Morgan in the remarkable biography of him that has just appeared, *A Man of the Word*, by Jill Morgan, the wife of the oldest living son of Dr. Morgan, the Rev. Frank Crossley Morgan, of Taft, Tex.

The statement is not in the slightest an exaggeration. Twenty years ago one who was very careful in his praise of others, and a distinguished expositor himself, who did not in everything agree with Dr. Morgan, Dr. James M. Gray, president for years of Moody Bible Institute, wrote, in a review of an earlier biography of this subject, that Dr. Morgan was "the most outstanding preacher that this country has heard—we are not now speaking of him either as an evangelist or a Bible teacher, though both gifts are his in a marked degree—but the most outstanding preacher that this country has heard during the past thirty years." (If any of my readers wish to check this statement, they will find it in the book review columns of *MOODY MONTHLY*, November, 1930.)

During the active ministry of Campbell Morgan (which covered something over sixty years, though we shall confine ourselves to the first forty years of this century), there were certainly well over one hundred thousand ministers in Great Britain and America, standing in pulpits fifty-two Sundays out of the year, preaching from the Bible, and we cannot help

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, Box 989, Pasadena, Calif.

August, 1952

but ask ourselves the question: How can you account for the fact that this one man would be recognized on both sides of the Atlantic as the peer of all Bible expositors over that period of time?

For one thing, it was not due to scholastic training. While Dr. Morgan became, we might say, an intellectual giant, and had remarkable mental abilities, he never went to college or entered a theological seminary. Strange that this should also be true of such men as Joseph Parker, Charles H. Spurgeon, F. B. Meyer, and H. A. Ironside. But Dr. Morgan believed in a thorough ministerial training, and was, for some years, the actual president of Chesnut College, at Cambridge University.

Nor can one say that he attained this pre-eminent position by great gifts of oratory. He was not a Charles Spurgeon nor a Gladstone, though he had marvelous ability in speaking. One could hardly say that he ever soared. Nor could one say that he had great flashes of inspiration, which almost blinded his audiences with brilliance. He never could do, or at least he never did do, with some passage of Scripture what Joseph Parker, for instance, did with the statement that man was made in the image of God, or the sending for Daniel during the night of Belshazzar's feast, or what Whyte did with the drunkenness of Noah.

If these are not the secrets of his success, let us see if we can discover what these secrets were. First of all, he had a native gift for teaching. He was a teacher in a school for Hebrew boys before he was twenty, and there he revealed a capacity for making subjects transparently clear that remained with him throughout all the long years of his teaching ministry. In addition to this, he had a divine call to preach (though he was perhaps too young to recognize it when he first started to preach). He was only thirteen years old when, as the author says, he knew that "he must preach to people—not one, but many, a congregation of adult men and women." Some folk in the Monmouth Methodist Chapel took him seriously, and on August 27, 1876, "a little group of men and women with boys and girls of his own age took their seats on the hard wooden benches in the schoolroom of the chapel and gave their attention to the small figure behind the desk."

Apart from these two divine bestowals, there is one word that can be written over every day of his life, and over almost every page of this book—*work*. How he toiled! He rose early; he retired late; he worked all day, except for the hours he took off for social fellowship among close friends. How little the audiences that crowded to hear his expositions saw him "in a circle of light at five o'clock in the morning with Bible and notebook spread before him. The potent message, the attentive listeners, the intangible atmosphere of union between teacher and taught was the result of arduous, concentrated toil and unremitting devotion to 'this one thing I do,' this preaching the Word—this above all."

Dr. F. A. Robinson, who was with Dr. Morgan for many days as they journeyed across Canada, in commenting on the

fact that so few middle-aged clergymen seem to study, says: "One of the most famous could enjoy sight-seeing and dining out and social converse until thirty minutes before his evening address, but never once did I see Dr. Morgan neglect his sacred periods of Bible reading and preparation for even the most enticing and attractive social function." I have been told by those who lived near him during the great Northfield Conferences, that when he would be speaking at the ten o'clock hour, on a subject which he had brilliantly unfolded twenty years before, and it had even been in print for years, he could be seen at six o'clock in the morning, bending over a table in the garden near his cottage, giving two more solid hours to meditation upon that text! Dr. Morgan himself said to a close friend that whenever he was asked by young ministers what might be the secret of his success, he replied, "I always say to them the same thing—work; hard work; and again work."

Of course, such a life of labor must have behind it enormous resources of energy. This he had, it would seem inexhaustibly, until at least he was fifty, and abundantly even after that. Before he had hardly passed his thirtieth year it was not unusual for him to preach in his pulpit at New Court on Sunday, or deliver a Bible lecture on Wednesday evening, and go immediately from the church to the station to take a train for the west of England or the south of Scotland, the Isle of Man, or the Welch coast, where he would speak three or four times, and be back in London for his next pulpit engagement. In fact, by 1899, before he was forty years of age, he had already preached to great audiences in thirteen of the largest cities in the United States.

In 1907 he was lecturing in five other centers besides Deptford, fortnightly at the West London Central Baptist Church and the Mildmay Conference Hall, and monthly in Bristol and Cardiff and Manchester, in addition to other preaching and lecturing engagements, that carried him all over the British Isles, and even to Italy. Mr. Moody brought him to the Moody Bible Institute as early as 1896.

When he went to Westminster Chapel in 1904, forty-one years of age, for a thirteen-year ministry, he not only filled that auditorium for the first time in its history, I believe (it had a capacity of 2,500), but at the same time he began his great Friday night Bible class, undoubtedly the most famous Bible class ever held in the city of London. This was attended regularly year after year by between fifteen hundred to seventeen hundred people, all with notebooks and Bibles, with sometimes the attendance rising to over two thousand.

In addition to this, he was for some years the president of Cheshut College, Cambridge; he made many trips to America; he established a Bible Teachers Association; he edited *The Westminster Record* for four years, *The Westminster Pulpit* for eleven years, *The Westminster Bible Record* for eight years, and *The Mundesley Conference Report* for eight years. (These statistics are not in this biography.)

We have not yet even mentioned the second greatest area of labor, his books. He began to publish volumes as early as 1897, at the age of thirty-four, when the little book, *Discipleship*, was issued. In 1901 he wrote one of the most remarkable books on the Decalogue that I know of, simply called, *The Ten Commandments*. In 1903, at the age of forty, appeared what is probably his greatest work, among many great works of his, *The Crises of the Christ*. This had an enormous influence over me personally, in my younger ministry, and I would commend it to every minister of the Word as a volume to read, study, absorb, and preach. This was followed by a companion work, *The Teaching of Christ*, ten years later. In 1915 he issued four superlative volumes, *The Living Messages of the Books of the Bible*.^{*} After years of further study there appeared his three monumental volumes, inimitable, the one on Acts, in 1924, on Matthew, in 1929, the Gospel of Luke, in 1931. (His volumes on Mark and John are not to be compared to these three volumes.)

I remember when I was asked to review the work on Matthew for a famous conservative religious weekly in our coun-

try, and went off to Hot Springs, Va., thirty miles from my church, to lock myself up in a quiet inn for twenty-four hours to do the review. I rose up from reading that book with a new conception of the glory of Christ, and a new appreciation of the inexhaustibleness of His teachings. Because I was compelled to place the volume high in Christian literature this periodical never published the review

Morgan's *Parables of the Kingdom* of 1907 is a gem. His later work, *The Great Physician*, has forty chapters on the various characters with whose souls Christ dealt during His ministry. The most remarkable volume in our language on the meaning of apostle, teacher, preacher, evangelist, pastor, and prophet is his now seldom seen volume, *The Ministry of the Word*. By 1930, a previous biographer tells us, he had published seventy-two volumes! No single expositor in the last seventy-five years has given us such a shelf of volumes of abiding worth as Dr. G. Campbell Morgan.

Now what kind of a being was this who could turn out work, oral and written, and command the attention of vast audiences everywhere he went? Well, he was a human being, with shortcomings, like you and me. He was the ideal husband and father, as some famous ministers have not been. He loved his home; he played with his children. He was the center of any social gathering. He could tell stories as few Bible teachers of his generation. He faithfully practiced what he preached in the holding of family prayers. He was generous, in fact, lavish to those in need. He was exceedingly hospitable, and when his home was large enough for it, he would not listen to people who had come long distances to hear him speak, staying at a hotel.

He was immaculate in his dress. "From the shine on his beautiful hair, freshly shampooed every morning, to the perfection of his well-fitting shoes, he was always immaculate. His hands were exquisite, sensitive, long fingered, and beautifully kept."

He was extravagant, though he did not like to be called that. He said he was *expensive*. It is even noted here that once in a two-month tour of Canada he had brought nine suits with him. Says a very close friend, "I never knew him to hesitate over the purchase of anything on account of the price. Yet everyone will admit this is true that offerings were received at all meetings without high pressure methods."

Many have testified to the fact he was generally unapproachable, and I have seen this again and again in his meetings; but he had great love for ministers, and when he took time he could be infinitely patient and compassionate. With his friends he could be hilarious. He could be angry when there was cause for it. I will never forget hearing him once in Baltimore, at the time of the terrible Hickman murder case in California, when, his face like a thunderstorm, speaking of the hanging of this man, he cried out, "I could have helped in the hanging."

No breath of scandal ever crossed his life. "He behaved toward all women with gentleness and courtesy, and possessed a gift for making a woman feel distinctive and important to which it was impossible not to respond." He had a marvelous capacity for friendship, and what a list of friends he had: Alexander MacLaren, W. L. Watkinson, R. W. Dale, D. L. Moody, Joseph Parker, F. B. Meyer, J. Stuart Holden, John Henry Jowett, Samuel Chadwick, and his own successors at Westminster, John Hutton, and the present gifted incumbent, Dr. Martyn Lloyd-Jones.

There is one aspect of Dr. Campbell Morgan's ministry that just cannot be communicated to paper. The author speaks of "the intangible atmosphere of union between teacher and taught." Well, it has been my privilege ever since I was a boy, to hear practically all the great biblical expositors of the last thirty-five years, and I must say that Dr. Morgan had something beyond what all others had.

I remember those lectures in Baltimore, about 1923 or 1925, when, whether it was raining or the sun was shining, fifteen hundred people would crowd into a suburban church in the afternoon, day after day, and hear this man expound the Gospel of Luke. There was a tenseness there, a magnetic pull, a lift, an atmosphere saturated with terrific intensity, our souls confronted with these eternal and transforming truths that sent us out of that sanctuary cleansed, ennobled, determined to go back to the Book. I have been moved by others, in one way or another, but no Bible teacher in the world, in the twentieth century, could cast over his audience, without effort,

^{*} Through the kindness of the Fleming H. Revell Company, I am able to pass on some very interesting information regarding the great demand for some of Campbell Morgan's works. First published in 1903, *The Crises of the Christ* has had twenty-three printings and has sold 29,720 copies. The first volume of *Living Messages of the Bible*, originally published in 1915, has sold 22,629 copies, and Volume 2, with eighteen printings, just 100 less than that. The great volume on the Book of Acts, originally issued in 1924, has had seventeen printings, with a total of 29,018 copies sold.

without flash, without show, that mystic spell that Campbell Morgan cast when he was at his best.

Let not my readers think, however, that with all these gifts, these tremendous successes, and such invitations as probably no other man of our day received (he was even called to the Fifth Avenue Presbyterian Church when he was thirty-five, received invitations to become a pastor of six prominent churches in one month, was offered positions on the faculties of three theological colleges, etc.), that there were no sorrows or tragedies, failures or disappointments. He probably had more of these than most ministers. Possibly this had something to do with his greatness.

Before he was twenty he felt his confidence in the Word of God, which he had received from his Bible-believing father, crumbling. His soul came under the blackness of doubt. He knew he could not go into the pulpit unless he believed that Word to be authoritative. He cancelled all his preaching engagements. "Then taking all his books, both those attacking and those confirming the Bible, he put them all in a corner cupboard. 'I can hear the click of that lock now,' he used to say. He went out of that house and down the street to a bookshop. He bought a new Bible and returning to his room with it he said to himself, 'I am no longer sure that this is what my father claims it to be—the Word of God. But of this I am sure: if it be the Word of God and if I come to it with an unprejudiced and open mind it will bring assurance to my soul of itself.'" At the end of two years he emerged from that eclipse of faith with a confidence in the Bible that never left him. "I began to read and study the Bible in 1883 and I have been a student ever since, and I still am," he said fifty-four years later.

Young Morgan went up for ordination in May, 1888, before a Wesleyan Conference in Birmingham. Of 150 young men who applied at that time 105 were rejected, and among them was Campbell Morgan. He was later ordained in the Congregational Church. His first ministry was at Rugeley. He had not been there long before he received a letter from the deacons complaining that he was absent too often *without their consent*, and of course this made him angry, though he did not let them know it. Often he had to write in his diary that he did not have liberty in preaching. Trouble with his throat pursued him year after year, once requiring a major operation.

He had a complete breakdown near the end of his first great ministry at Westminster. He believed that his deacons had not fully supported him even there. Often he was restless and dissatisfied. He was exceedingly sensitive to crowds, and when he did not have them he was never at his best. In the height of his fame, after being released from his engagements in America, he became pastor of a Presbyterian church in Cincinnati, but the audiences were never large, for some strange reason, and he resigned after a few months.

His sermon at Westminster December 26, 1913, at the age of fifty, seems pessimistic for a man at that time of life: "These are the things I seem to have lost: the power of recovery; the old self-confidence that enabled me to do things that I dare not face today; the power of resistance; and much of the wonder of life." There were wonderful things that he had gained and he talks about them: obedience to God, refuge in God, the power of worship, et cetera. (I am quoting from my own volume, not from the biography).

He read his resignation to Westminster, but was then persuaded that it was a mistake and stayed on for another year and a half, and when he offered the resignation at the end of ten years, he said to his congregation, "I have no plans. I see many things that might be done. I have to be content to know that they will not be done by me. I have serious problems. One thing is now quite certain and established, and that is that the whole of my life must be reconstructed." (I am quoting here from the *Westminster Pulpit*.)

Mrs. Morgan has done a magnificent piece of work. She has made Campbell Morgan live, as his earlier biographers did not. She has had the assistance of all the members of the family, but she has great ability in writing herself. There are some things that are missing here, however, and I wish they were not. There is no reference to Dr. James M. Gray, who often brought him to the Moody Bible Institute—he should be here, even though in the latter days the Institute felt it could not invite Dr. Morgan to its platform, for reasons that need not be mentioned here.

An astonishing thing is that there is not a single reference here to Grand Rapids, or to Mel Trotter, one of his very greatest friends through the years. I do not know why. Martin Anstey did his great work on biblical chronology for Campbell Morgan's Bible classes in London, but he is not mentioned here.

At times Dr. Morgan made rash statements that brought sharp and deserved criticism, as for example, his affirmation that all soldiers of England in the first World War, sacrificing their lives for the country in Flanders, could be sure of entrance into heaven, and some strange statements in his commentary on Jeremiah. The fact of the criticisms is mentioned in the book, but the reasons are omitted. Dr. Morgan changed his views on matters relating to the second advent of Christ in his latter days, but these are passed over.

I wish a chapter had been written dealing with Dr. Morgan's habits of study, his reading, and something about his library. Two hard days of work on the part of the Morgan family would have given us a complete bibliography of his writings, which would have been invaluable for that great host of Bible students that place highest value on his expositions. There are a few errors, e.g., D. L. Moody did not draw Campbell Morgan to Northfield in 1900, for Moody passed away in 1899. I wish that the picture of the father with his four sons in the ministry, that is found in the biography of Mr. Harries, had been included in this book. But these are small matters. My own opinion is that this is the most important biography of an evangelical minister and laborer in the Word of God that has appeared since G. F. Barbour gave us, in 1924, his monumental life of Alexander Whyte. I wish that I could persuade every Bible-loving minister in the Western world to read this book through, behind a locked door, alone with God, as Campbell Morgan stayed behind a locked door with the Lord, and the Word of God, every weekday morning, from eight to one, year after year. The fundamental reason for the shameful weakness and barrenness of much modern preaching is transparently clear when one discovers the reasons for the power of the ministry of Campbell Morgan as he labored in the Word of God, bringing forth things new and old.

The Spirit of the World

A few months ago, the *New York Times* issued a fifty-page brochure, four columns to a page, entitled *A Century of Books*, in which the editors gathered together reviews, appearing in this distinguished paper from 1851 to 1951, of 113 notable books, some of which continue to have world-wide influence, and a few, influence over millions.

In carefully studying these pages, I was again impressed with the antichristian or non-Christian position of the majority of these authors. In fact, apart from Hawthorne, I could not recognize one writer, man or woman, who could be called a believing Christian; and not one book among all those referred to here was written to extol Christian virtues, to honor the Lord Jesus, or to expound the Word of God. The only work that refers to Jesus is Renan's *Life of Jesus*, which was a caricature, though brilliant.

To emphasize what I have just said, let me classify the more significant titles of this list. First we might list those books which were written deliberately as an attack upon the Christian faith, or the publication of which resulted in undermining faith in Christianity, whether or not the authors meant it so.

Charles Darwin: *On the Origin of Species*. 1859

Thomas H. Huxley: *Evidence as to Man's Place in Nature*. 1863

Karl Marx: *Capital*

Works of Friedrich Nietzsche

Sigmund Freud: *The Interpretation of Dreams*. 1913

John Dewey: *Experience and Nature*. 1925

Adolf Hitler: *My Battle*. 1933

The Letters of Lenin. 1914

George Bernard Shaw. 1898

Bertrand Russell: *The Problems of Philosophy*. 1912

A second group of authors, and a very large one, would be characterized as having looked at and rejected the claims of the Christian faith, the deity of the Lord Jesus Christ, and salvation through His atoning work, some of them bitterly,

in his August IN THE STUDY . . .

Wilbur M. Smith

discusses a number of

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violently, and blasphemously, though not
always in the books here mentioned.

M. Renan: *The Life of Jesus*. 1863

Henry D. Thoreau: *Excursions*. 1863

Walt Whitman: *Leaves of Grass*. 1866

George Eliot: *Daniel Deronda*.

Ralph Waldo Emerson: *Natural History
of Intellect*

William James: *Varieties of Religious
Experience*. 1902

Henri Bergson: *Creative Evolution*. 1911

Henry L. Mencken: *The American Lan-
guage*. 1919

Sinclair Lewis: *Main Street*. 1920

Albert Einstein: *Relativity*. 1920.

Finally, we must include books of im-
moral standards, some of which were not
allowed to be imported to this country for
years, and all of them setting forth im-
moral practices, of one kind or another,
in glowing terms of approval and com-
mendation.

Charles Baudelaire: *Flowers of Evil*.
1871

Theodore Dreiser: *The Financier*. 1912

Anatole France: *The Gods are Thirsty*.
1912

D. H. Lawrence: *Sons and Lovers*. 1913

James Joyce: *Ulysses*. 1922

Marcel Proust: *Swann's Way*. 1922

Andre Gide 1926: Various Works

Ernest Hemingway: *The Sun Also
Rises*. 1926.

Hervey Allen: *Anthony Adverse*. 1933

John Steinbeck: *Grapes of Wrath*. 1939

What can be the result of allowing
these volumes to determine one's values
but a hardening of the hearts of men
against the Christian faith, a gradual dis-
solving of the moral foundations of mod-
ern western civilization, a preparation for
Antichrist indeed. Upon the death of
George Bernard Shaw, the *Saturday Re-
view of Literature* carried an obituary
notice significantly entitled, "Schoolmas-
ter to the World." But there have been
many schoolmasters to the modern world
—here they are. The world is learning
from those who have rejected the truth
as it is in Christ, from those who, being
deceived themselves, can only deceive
others by their writings. One can think
only of the closing words of Paul's first
letter to Timothy, which, in the vivid
translation of the late Dr. Arthur S. Way,
reads as follows: "Shun always the irrev-
erent babble, the dialectic tricks of what
misnames itself 'spiritual illumination,'

which some men are ever parading, and
so in dealing with the faith have shot
wide of the mark of truth" (I Tim. 6:20,
21).

One of the greatest needs in the whole
area of literature is a scholarly, compre-
hensive, exhaustive history of modern
thought written by a Christian who comes
to the subject with some theological con-
victions and an adequate knowledge of
the Word of God. There are many his-
tories of Christian doctrine written by
believers, but as far as I know, every
major history of modern thought, at least
since the beginning of the eighteenth cen-
tury, has been done by not only unbeliev-
ers, but actual enemies of the Christian
faith: in the earlier days, the work by
Lecky; then the monumental volumes of
J. M. Robertson, who even denied the his-
toricity of Jesus; for continental thought,
there were the volumes by George Brandes
and Merz; then the later volumes, all by
Americans, strange to say, by Wood-
bridge Riley, Harry Elmer Barnes, Merle
Curti, and Vernon L. Barrington. Such
a history would have to include the whole
development of modern biblical criticism,
the dogma of evolution, the pragmatic
ideals of John Dewey, and the deeper
currents of thought in Europe, Great
Britain, and our own country.

And what does all of this mean for you
and me? That persuading people of the
truth of the gospel is difficult, and will
become increasingly so; that there is a
veil over the hearts and minds of those
who are learned and widely read in the
wisdom of this world; and that to pene-
trate this veil the light of the gospel of
the glory of God must be presented in all
of its penetrating power.

No Christian, whatever his gifts or even
his knowledge of the Word of God might
be, can expect in himself to overcome
such a powerful mass of ungodliness as
this—but the Spirit of God can do this,
through us. It is still true that "greater
is he that is in you than he that is in the
world." Jesus not only said that Satan
was the prince of this world, but He also
commanded us to go into this world and
preach the gospel, with the promise that
there would be a harvest, and that many
would believe and be saved.

We are not responsible for the wicked-
ness of the wisdom and the philosophy,
the arrogance and the godlessness, of the
culture of the last days of this age, but
we are responsible for presenting to men
the gospel with love, clarity, and power
in the Holy Spirit. It is exhausting work;
it demands sacrifice; it will arouse an-
tagonisms; it will compel us to go with
Christ outside the camp. Yet, because of
His resurrection, and our resurrection to
come, we are ever to be steadfast, unmov-
able, always abounding in the work of
the Lord, for as much as we know that
our labor is not in vain in the Lord.

A Correction

In the March issue of this department
I made a statement that the Salvation
Army "through its history has not em-
phasized Christian doctrine," etc., and
that because of this, some of the Salva-

tion Army officers going up for advanced studies in our universities had been swept out of their moorings. Behind my statement rested many conversations through the years with officers high in the ranks of the Salvation Army, dear friends of mine.

However, Commissioner Norman S. Marshall, territorial commander of the Salvation Army, with headquarters in Chicago, has written a letter containing information that would seem to indicate that my statement was not wholly accurate, and I am very glad to make this correction here. Let me quote from Commissioner Marshall's communication.

"All of the Salvation Army teaching and preaching is based on the Christian doctrine. Furthermore, every young person who is trained for officership undergoes a very thorough course of study in Christian doctrine. Further, in our teacher training courses, as well as seminars and summer camping institutes, the curriculum always has included courses of study in the Christian doctrine.

"Further, no person can become a member (soldier) of the Salvation Army without having an understanding of the Christian doctrines, which constitute the foundation of our faith as Salvationists; and in order to ensure a better knowledge of our beliefs we conduct a recruits' training class for all teen-age young people who are preparing for soldiership. Further, there are innumerable booklets and pamphlets published and distributed by the Salvation Army as well as articles appearing regularly in the *War Cry* of the various territories throughout the Army world, containing statements and interpretations concerning the Christian doctrine. The fact that the Salvation Army has not been one of the religious societies which have particularly emphasized the 'second coming' or the 'return of the Lord Jesus Christ' does not necessarily mean that our body has been delinquent in emphasizing the Christian doctrine.

"This letter is sent to you not in the form of a criticism, but merely for additional information on the point at issue; and let me say again that we do appreciate the fact that you have given

editorial recognition to our 'Midnight Cry' Crusade, and reprinted in its entirety the General's pronouncement."

Magazine Articles of Major Importance

The Bible Translator (United Bible Societies, 146 Queen Victoria Street, London, E.C. 4), April, 1952.

"Notes on the Translation of the Mam New Testament," by Edward F. Sywulka, pp. 54-61.

"Spiritual Values in Better Manuscript Readings of the New Testament," by E. A. Nida, pp. 81-86.

The Freeman, June 2, 1952

"Our Leftist Clergy," by Walter M. Haushalter (rector of St. Luke and the Epiphany, Philadelphia), pp. 573-575.

Christian Century, May 28, 1952

"Christian Hope and Despair," by Henry E. Kolbe (associate professor of Christian Ethics, Garrett Biblical Institute, Evanston, Ill.)

Calvin Forum, May, 1952

"Prophets, False and True, in the Old Testament Dispensation," by John H. Bratt, pp. 197-200.

"Calvin's Golden Booklet," by H. J. VanAndel, pp. 203-206.

Evangelical Quarterly, April, 1952

Four very fine articles on Justification, pp. 65-107.

Interpretation (Richmond, Va.)

"Words or a Deed" (on preaching), by Donald G. Miller, pp. 131-146.

"Calvin the Expositor of Scripture," by P. T. Fuhrmann, pp. 188-209.

United Evangelical Action, May 1, 1952

Report of the Tenth Annual Convention of the N.A.E., pp. 3-7.

Martha, Unencumbered

ROSE MARIE FINK

Too busy, Lord, to voice the hymns of praise
That daily well within me, fill my days
With precious, sweet communion; thus have I
Been long content to let the years slip by . . .

Too busy serving Thee, Lord, and my own,
A house to keep, a call to make; unknown
To others all this joy in Thee I find
Kept in the secret reaches of the mind.

So now Thou sayest, draw thee, child, apart,
Release thy soul, express your fervent heart
Long cumbered with much serving; give it wings,
There will be time to voice these sacred things!

So in this midnight hour of wakeful pain
I pledge my life anew to Thee again . . .
And be the sifting deep, the testing long,
The nights shall now be filled with *uttered* song:

Articulate at last this earth-bound clod,
O may man heed, and seek to know, my God!

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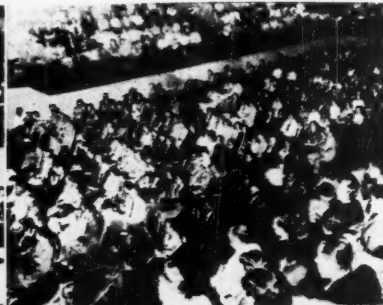
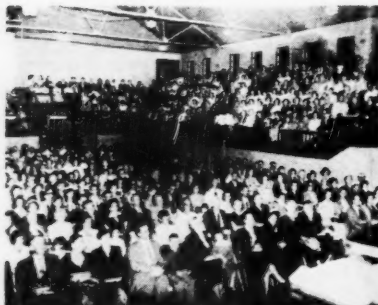
EVANGELISM

William Boyle, Editor

Articles of interest . . . News of Bible conferences and evangelistic campaigns



View of the crowd which filled Convention Hall, in Philadelphia, Pa., for one of the opening services in the recent four-week crusade conducted by Merv Rosell.



Glimpses of the "Victory Crusade" conducted by Dr. Harry McCormick Lintz in Newport, Tenn., the evangelist's home community. The meetings were held in Newport's Memorial Hall.

CAMPAIGN HIGHLIGHTS

A NATIONALLY publicized campaign with striking results in Houston, Tex., . . . a case of history seemingly repeating itself in Newport, Tenn., . . . and one of the greatest all-out efforts in historic Philadelphia since 1915 are among this month's interesting highlights on the evangelistic scene.

In Texas, where the Billy Graham team staged the "Greater Houston Evangelistic Crusade" May 4-June 1, a stolen taxi was returned to its owner; a converted liquor dealer went out of business; an elderly lady accepted Christ as her Saviour, and was suddenly called by

death a few hours later. Meanwhile crime statistics showed a sharp decline and Bible sales rocketed 300 per cent above normal.

Full-scale cooperation on the part of local pastors made a 60,000 crowd possible at the Rice University stadium on the evening of June 1. National news services called this the largest Protestant gathering in American history. A total attendance of more than a half million persons was recorded during the five-week crusade. The Sam Houston Coliseum was also used during the early part of the campaign.



Photographed at the Philadelphia crusade were, Dr. Oswald J. Smith; Rosell; Dr. Charles E. Fuller, and chairman Walter Smyth.

When Dr. Harry McCormick Lintz returned to his home town of Newport, Tenn., to conduct his first evangelistic campaign there since entering the ministry, it was doubtless with reminiscences of boyhood days. Here in Newport, many years before, he had said "yes" to Christ and launched out into his evangelistic career.

This year as he spoke to capacity audiences in Newport's Memorial Hall, another twelve-year-old boy, Jerry Balch, responded to the invitation to enter a life of full-time Christian service. Earlier, young Jerry had instigated and conducted a series of school-yard prayer meetings in connection with the campaign. At these unique gatherings, which attracted a crowd of youngsters daily, Jerry read from his Bible and gave a salvation message, while some of the children prayed in turn.

Convinced of Jerry's sincerity, Dr. Lintz invited the lad to give a public testimony several nights later. Here Jerry made known his feelings that God had called him to preach.

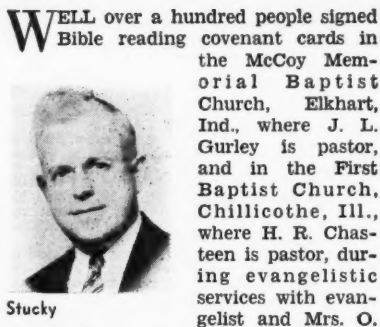
Significantly, W. E. Browning, under whose ministry Dr. Lintz had accepted his calling, was on hand for the union campaign which brought about Jerry Balch's decision to likewise prepare for the Lord's service.

Philadelphia's Convention Hall, scene of many political conventions, was one of three locations used by the "Greater Philadelphia United Crusade for Christ," with the Merv Rosell evangelistic team, April 13-May 11.

Originally scheduled for two weeks, the campaign stretched out to four, including five Sundays. Starting at the Met, historic opera house, it moved to Convention Hall, and then to the Arena, popular indoor sports palace.

More than 600 churches supported the huge crusade, which was directed by Walter Smyth, committee chairman. Various city officials appeared on the platform as well as such Christian personalities as Mrs. Billy Sunday, Dr. and Mrs. Charles Fuller, Percy Crawford, and Oswald Smith.

Inquiry rooms were filled nightly in response to the invitation for salvation. Philadelphians described the crusade as "the greatest all-church campaign since the Billy Sunday meetings of 1915."



Stucky

W. Stucky.

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One who had attempted suicide a week earlier was among the several converts at the First E.U.B. Church, Van Buren, Ohio, where R. L. Clark is pastor, during special meetings with the Curt Emmons evangelistic party June 1-8.

From June 16 to 29 the Emmons family conducted a successful tent campaign with members and friends of the First Baptist Church, Madison, Ind., where Ralph Gronseth is pastor.

An unusually fruitful campaign, resulting in many decisions for salvation, family altars and rededications, was experienced recently in the Liberty Baptist Church, Calhoun, La.

Evangelist Eddie Wagner, of Little Rock, Ark., conducted the services, which featured the conversion of one notable drunkard who except for a recent funeral service, had not been in a church for more than thirty years.

"We praise the Lord for the great work done in this small rural church," reported Glenn B. Wright, pastor of the church.

More than seventy new church members were added to the rolls of the First Baptist Church in each of the three cities of Portales, Clovis and Tucumcari, N.M., following fruitful campaigns with evangelist Hyman Appelman during May and June.



Governor Arthur B. Langlie, of the State of Washington, officially welcomed evangelist Merv Rosell to Tacoma at opening service of city-wide campaign in that city. Langlie, a Christian statesman, has been very active in evangelistic crusades in the Northwest.

August, 1952

In each of these places, new auditoriums had just been completed, seating 1200 persons. Capacity crowds were reported for most of the services, which were limited to two weeks in each locality. Carloads and bus loads of people came from Amarillo, El Paso, Albuquerque, Santa Fe and other cities in Texas and New Mexico.

Three personal workers' bands (one in each city) were formed to continue the work of evangelism. Dr. Brouger Maddox, pastor of the First Baptist Church of Clovis, remarked that "the results of these meetings will completely revolutionize the spiritual and soul-winning fruitfulness of our church."

Five hundred representatives, from about forty different countries, are expected to converge upon Windsor Park stadium, August 15, Belfast, Ireland, at the fifth annual Youth for Christ World Congress.

Officials of Youth for Christ International are anticipating a total crowd of some 50,000 for the mammoth meeting. Leaders have also arranged for forty city-wide crusades to be held prior to and immediately following the congress, with delegates doing the speaking and singing.

"Souls were saved and many of God's people were revived," reported Edward VanderJagt, following special evangelistic campaigns in Kankakee, Ill., and Reed City, Mich.

The VanderJagt evangelistic party conducted services May 11-18 in the Grace Baptist Church, Kankakee, where E. R. Pearson is pastor, and May 20-June 1, in the First Baptist Church, Reed City, where E. E. Sterling is pastor.

An enjoyable feature of both campaigns was the playing of the vibraharp by Mrs. VanderJagt and chorus singing by young Joyce.

Evangelist Ralph M. Davidson ministered to the members and friends of the North Side Baptist Church, St. Louis, Mo., April 16-27.

"The Lord blessed us in a great way," stated Harry L. Cormack, pastor of the church. Several made first-time professions of faith in Christ as Saviour, and four persons joined the church as a result of the meetings.

A goodly number of families pledged to start family altars on "Family Night," during special meetings May 6-18 with evangelist F. A. Wirth, in the Community Church, Cathro, Mich. Walter Bye, who is preparing for missionary service in Japan, is the pastor.

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

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Young People's Conference; Youth for Christ, July 25-Aug. 3; Evangelistic Conference, Aug. 3-10; Deeper Life and Missionary Conference, Aug. 10-17. Deerfoot Lodge (Boys' Camp), Speculator, N.Y.: Aug. 2-16 and Aug. 16-30 (boys 8-16 years). Harvey Cedars Bible Conference, Harvey Cedars, N.J.: July 1-Sept. 2. Lake Erie Bible Conference, Erie, Pa.: Lake Erie Bible Conference, July 27-Aug. 3; Baptist Fellowship Youth Camps, Aug. 4-16; Reformed Presbyterian Youth Camp, Aug. 18-25; Youth for Christ Camp, Aug. 27-31. LeTourneau Christian Camp, Canandaigua Lake, N.Y.: Baptist Youth Camps, seniors, July 26-Aug. 2 and Aug. 2-9; Christian Workers Conference, Aug. 9-16; Advent Christian Camp Meeting, Aug. 16-23; Youth for Christ, Aug. 23-Sept. 3, and Labor Day Rally; Christian Business Men's Regional Rally, Sept. 5-7; Roberts Wesleyan College, Sept. 12-14. Montrose Bible Conference, Montrose, Pa.: June 29-Sept. 1; Christian Writers' Institute, Aug. 18-24; Sermons in Science, Aug. 23-Sept. 1. Muskoka Bible Conference, Morinus Lodge, Morinus, Ontario, Canada: June 28-Sept. 1. North Mountain Bible Conference, Red Rock, Pa.: June 30-Aug. 17. Ocean City Summer Bible Conference, Ocean City, N.J.: June 29-Sept. 1. Ontario Bible Conference, Lake View, N.Y.: General and Young People's Conferences, July 27-Aug. 10; Prophetic Conference under Chicago Hebrew Mission, Aug. 11-17; Gideon's International, Aug. 29-31. Children's Camps: July 12-26 and Aug. 18-25. Pinebrook Bible Conference, Stroudsburg, Pa.: June 21-Labor Day. Children's Camps: Camp Shadowbrook for boys 6-14; Camp Mountainbrook for girls 6-14. Providence Summer Bible Conference, Barrington, R.I.: June 28-Aug. 23. Rumney Summer Bible Conference, Rumney Depot, N.H.: June 28-Sept. 1; Camp Cathedral Pines for girls 8-15; Camp Fineridge for boys 8-15. Stony Brook Conference, Stony Brook, L.I.: General Bible Conference, July 19-Aug. 2; Believers' Bible Conference (Plymouth Brethren), Aug. 2-17. Tri-State Bible Conference, Port Jervis, N.Y.: seven weeks general conferences; Old York Road Branch of C.E., Aug. 29-Sept. 1. Word of Life Camp, Schroon Lake, N.Y.: Young People's Conferences, June 21-Sept.

South

Ben Lippen Conference, Asheville, N.C.: General conferences, Aug. 2-10, Aug. 16-24; Ministers' Conference, Aug. 11-15. Daytona Beach Bible Conference, Daytona Beach, Fla.: June 15-Aug. 3. Great Smoky Mountains Bible Conference, Bryson City, N.C.: Monthly conferences the year around, with missionary and evangelistic emphasis. Lake Louise Conference Grounds, Toccoa, Ga.: Sudan Interior Missionary and Bible Conference, July 28-Aug. 3; Youth-spiration Camp, Aug. 11-17; Fishers of Men (national convention), Aug. 20-24; Home and Native Faith Missions, Aug. 25-29; the Gideons (zone 8), Aug. 29-Sept. 1. Massanetta Springs Bible Conference, Massanetta Springs Station, Va.: Baptist Assembly, July 28-Aug. 3; Lutheran Assembly, Aug. 4-10; Virginia Christian Endeavor Convention, Aug. 11-15; Distributive Educational Conference, Aug. 10-15; Men's Conference, Aug. 15-17; Bible Conference, Aug. 18-31. Montreat Bible Conference, Montreat, N.C.: Aug. 7-15; Conference for Church Musicians, Aug. 1-15; Stated Clerks Association, Aug. 12-13; Ministers' Wives' Forum, Aug. 12-14. Ridgecrest Baptist Assembly, Ridgecrest, N.C.: Foreign Missions Conference, Writers' Conference, July 31-Aug. 6; Woman's Missionary Union Conference, Business Women's Circles, Aug. 7-13; Home Mission Board Conference Baptist Brotherhood Conference, Young Men's Mission Conference, Aug. 14-19; Ridgecrest Bible Conference, Relief and Annuity Board, School for Church Librarians, Audio-Visual Aids Workshop, Leadership Conference on Christian Recreation, Social Service Conference, Southern Baptist Historical Commission Conference, Aug. 19-25; Convention-wide Church Music Conference, Aug. 25-31.

Midwest

Camp Awana, Rural Route 1, Fredonia, Wis.: Boys' Camp, July 26-Aug. 29; boys and girls over 18, Aug. 25-Sept. 1. Cedar Lake Conference Grounds, Cedar Lake, Ind.: Continuous conferences June 21-Sept. 1; Christian Business Men, Aug. 2-9; Fundamental Young People's Fellowship, Aug. 9-15. Children's Camps: girls, July 19-26; junior boys, Aug. 2-9; senior boys, Aug. 9-16; K.Y.B. Club Rally with Aunt Theresa, July 26. Christian and Missionary Alliance Missionary Convention and Bible Conference, Beulah Beach, Ohio: Christian and Missionary Alliance, July 26-Aug. 10; Youth Conference, Aug. 26-Sept. 1. Lakeside on Lake Erie, Lakeside, Ohio: June 30-Aug. 24. Erie Bible Conference, Williwick, Ohio: Business Women's Conference, Aug. 30-Sept. 1. Glitch Gumer Bible Camp, Eagle River, Mich.: Regular Bible Conference, July 27-Aug. 9; Youth Week, Aug. 10-16; Pastors' and Christian Workers' Retreat, Aug. 18-24. Kewadin Bible Conference, Port Huron, Mich.: Continuing conferences for eight weeks, July 4-Sept. 1. Maranatha Bible and Missionary Conference, Muskegon, Mich.: Continuing conferences, June 29-Sept. 1; School of Art, July 7-Aug. 2; School of Music, Aug. 4-30; Child Evangelism, Aug. 11-16.

August, 1952

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Midwest Keswick, Mound, Minn.: Labor Day Conference, Aug. 29-Sept. 1. Mission Farms on Medicine Lake, Minneapolis, Minn.: Lutheran Evangelical Conference, July 21-Aug. 4; Peniel, Aug. 4-11; Northwestern Schools, Aug. 11-18; State Baptist Convention, Aug. 18-25; Luther League Federation, Aug. 25-Sept. 1; Methodist Leadership Training Convention, Sept. 2-4. Upper Peninsula Bible Camp, Forsyth, Mich.: June 28-Aug. 31; senior girls, July 26-Aug. 8; Youth Conference, Aug. 9-22; Family Week, Aug. 24-31. Winona Lake Bible Conference, Winona Lake, Ind.: Winona Lake Bible Conference, July 13-Sept. 1; Rhodeheaver Sacred School of Music, July 28-Aug. 9; Christian Business Men, Aug. 1-3; Christian Writers' Conference, Aug. 3-10; National Railroad Evangelistic Convention, Aug. 12-15; National Fellowship of Brethren Churches, Aug. 18-24; Prophetic Conference, under auspices American Association for Jewish Evangelism, Aug. 25-Sept. 1. Youth Haven, Muskegon, Mich.: June 20-Sept. 1; two weeks Training School for "court boys"; two week camps, boys and girls (13 and under), youth (13 and older), Grace Fellowship youth group, Baptist youth of Detroit and Wayne, Mich.

West

Arizona Baptist Estates, Prescott, Ariz.: Junior Boys' Camp, July 28-Aug. 4; Senior Boys' Camp, Aug. 4-11; Music Institute, Aug. 11-18; Senior Assembly, Aug. 18-25; Laymen's Conference, Aug. 30-Sept. 1. Cannon Beach Bible Conference, Cannon Beach, Ore.: general conferences, July 26-Aug. 16; Oregon Conservative Baptist Conference, Aug. 16-23; Youth Conference, Aug. 23-30; Central Bible Church Youth Conference, Aug. 30-Sept. 1. Hume Lake Bible Conference, Fresno, Calif.: May 1-Sept. 15. Lake Sammamish Bible Camp Association, Seattle, Wash.: July 20-Aug. 3. Mount Hermon Association, Inc., Mount Hermon, Calif.: Dallas Seminary, Aug. 3-10; adult, Aug. 10-17; Biola, Aug. 17-24; C.B.M.C., Sept. 5-7; Christian Endeavor, Aug. 3-10; Bay Area Teen and Twenty, Aug. 10-17; Hi School, Aug. 24-30; young people, Aug. 30-Sept. 5. Leadership: Child Evangelism executives, Aug. 9, 10; Sunday school, Aug. 11-17; family: Baptist Bible encampment, July 27-Aug. 3; Christian Reformed, Aug. 25-Sept. 1. Children's Camps: Baptist Bible encampment, July 27-Aug. 3; Bay Area Kids, Aug. 3-10. Red Feather Lakes Bible Conference, Red Feather Lakes, Colo.: Family Conference, July 26-Aug. 2; Youth Conference, Aug. 23-29. Southwest Bible and Missionary Conference, Flagstaff, Ariz.: Conference, Aug. 5-17 with a simultaneous children's division and young people's conference; participants come from 12 denominations and many faith missions.

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NEWS REPORT

*worldwide news
for and about
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SAM PAXTON, EDITOR

THREE separate actions by Congress may have important results for churches and religious groups. The actions concern tax exemptions, television hearings, and fare reduction in airline travel for clergymen.

Taxes, Television and Travel

Of aid to religious and welfare organizations depending upon private contributions for their support is a bill passed recently by the senate. The bill, if approved by the house of representatives, will allow a taxpayer to deduct as much as 20 per cent of his gross income for contributions to tax exempt organizations. A 15 per cent deduction is now allowable. Tax exempt organizations include those for charitable, educational and religious purposes. The provision, if passed, would become effective in January.

Elsewhere in Congress, hearings have been resumed in the investigation of morals in the television industry with the National Association of Radio and Television Broadcasters scheduled to testify. The NARTB has recommended that no charge be made for religious broadcasting and televising. Some religious groups fear this policy might mean that religious programs would be restricted to those pleasing station managers and that no free buying of time would be permitted.

Still another action by Congress may permit clergymen to travel by air at reduced rates. A bill now pending would make the reduction optional with the airlines. Such reduction is prohibited under present law.

New Neighbor

On the capital city's Massachusetts Avenue in what has been termed Washington's "swankiest diplomatic neighborhood," a new—though unofficial—embassy is under construction.

It is a three-million-dollar air conditioned mosque, first such Mohammedan place of worship in the western hemisphere. From its 160-foot minaret, calls to prayer will be sounded five times daily in the nation's capital. One of the wings of the building will contain Islamic Institute where lectures on Moslem ethics, theology, history and cultural development will be given. An

extensive library is also planned.

Though the mosque is to be a religious meeting place for the fifty-odd Mohammedan families in Washington and the 30,000 Moslems living in other parts of the U.S., a spokesman has frankly expressed the hope that "the institute will help to bring a renewed interest in and a real understanding of Islam" in this country. Several hundred thousand visitors are expected annually.

"Christianity and Islam," *Pathfinder* quotes a Moslem diplomat as saying recently, "have a great mission in common: to work for a religious revival that will oppose and stop communism. Communism cannot make headway if you have faith in God. Unfortunately a large part of the world lacks that faith today."

Business Men's Business

Nearly one thousand business men, representing 265 local organizations in various parts of the world are expected to attend the fifteenth annual convention of the Christian Business Men's Committee International October 15-19 in Atlantic City, N. J. Theme of the 1952 convention is: "Our Obligation: I Am Debtor; I Am Ready; I Am Not Ashamed," according to CBMC executive secretary Donald MacDonald.

Business highlights will include election of an international chairman to succeed Arnold Grunigen, Jr., San Francisco investment banker, who leaves the International board of directors, along with Dr. W. J. Barge, Miami; James E. Colville, New York; Elmer W. Flaming, Hillsboro, Kan., and R. G. LeTourneau, Longview, Tex.

Convention plans call for a preliminary communion service, men's and women's luncheons, forum periods and a Sunday afternoon mass meeting. Speakers at the mass meeting will be LeTourneau and Waldo Yeager, of Toledo, O., International vice-chairman.

Evangelism Ahead

Simultaneous evangelistic campaigns in various parts of the country this fall and next spring are in view as a result of plans made recently in Des Moines, Iowa, at the annual meeting of the General Association of Regular Baptist Churches. The campaigns will be combined with a vigorous program of visitation evangelism.

Thirty-one new churches were welcomed into the GARBC during the annual meeting, bringing the total of member churches to 634. The new Regular Baptist Press lessons, first Sunday school series ever published by the group, were also unveiled and dedicated.

Dr. Robert L. Powell was named new chairman of the Council of Fourteen, GARBC administrative body, with Dr. R. T. Ketcham continuing as national representative, and Larry Ward as director of publications.

Total giving for the General Association during the past year topped seven million dollars with gifts for missions averaging \$23.32 per capita.

Facing Forward

The Church of the Nazarene is beginning another four-year period under newly elected leadership following its

thirteenth quadrennial General assembly in Kansas City, Mo., recently.

Re-elected to four-year terms as Nazarene general superintendents were four ministers, Dr. Hardy C. Powers, Dallas, Tex., Dr. G. B. Williamson, Kansas City, Dr. Samuel Young, Wollaston, Mass., and Dr. D. I. Vanderpool, San Jose, Calif. Dr. Hugh C. Benner, president of Nazarene Theological Seminary, Kansas City, was named as the denomination's fifth general superintendent.

Step Toward Union

Another Protestant group recently took the first step toward uniting five Lutheran communions now associated in the American Lutheran Conference.

The action was taken at the twentieth biennial convention of the Evangelical Lutheran Church, largest of the five church bodies involved in the union negotiations. Delegates voted unanimously to commit the church body of 872,000 members to continued participation in the proposed merger. Other churches involved are Augustana Lutheran Church, Lutheran Free Church, the United Evangelical Lutheran Church, and the American Lutheran Church. At their respective conventions, the last of which is scheduled for October, the remaining churches will vote on the merger proposals.

If an affirmative vote is cast, studies of organizational structure, prospective articles of union, and tentative drafts for constitutions will be made. These will be submitted to respective church bodies for consideration and action at later conventions, possibly in 1954. The earliest possible date for actual merger would be in 1956, spokesmen said.

Liquor Salesmen?

Calling for a clear-cut stand against the use of liquor in any form, J. A. Buckwalter, associate secretary of the International Temperance Society, recently said: "Leaders and preachers who teach moderation in the use of liquor are the best salesmen for the liquor industry."

"The doctrine of moderation is the pseudo-temperance movement of the alcohol beverage industry," Buckwalter said at a meeting of Seventh Day Adventists.

Buckwalter told of interviewing 900 penitentiary inmates and learning that more than 60 per cent had been under the influence of liquor when they committed the crimes for which they were sentenced.

He said glamorous advertising of liquor on television and in periodicals should not be permitted since it "pressures" youth into social drinking.

For South American Youth

More than 100 missionaries representing ten different mission boards recently attended the third annual Inter-Mission Fellowship Retreat held in Quito, Ecuador, at radio station HCJB, the Voice of the Andes.

The Inter-Mission Fellowship again will sponsor youth camps this year in an effort to reach the young people of Ecuador with the gospel and also to challenge them with being missionaries to their own people.

Moody Monthly

Other items of world news come from the following countries:

SPAIN—Thousands of Roman Catholic pilgrims from more than forty countries recently gathered in Spain for the thirty-fifth International Eucharistic Congress. A telegram from Pope Pius XII expressed his gratification with the "fervent homage" of the congress. He said he hoped the "harvest of fruit of this congress may be very rich, giving peace to souls and nations."

GERMANY—Martin Niemöller officially has been challenged as foreign secretary of the Evangelical Church in Germany by the Schleswig-Holstein synod.

In a resolution asking the church's council for action in removing Niemöller the synod said, "there is no intention to deny Pastor Niemöller private freedom of speech in political matters."

But Hans Assmussen, synod member, said that all church officials must be held responsible by their churches for the impressions which they create by their statements.

Niemöller has been charged with being too sympathetic toward Communism. Assmussen particularly attacked Niemöller for the support the latter recently gave to rebellious youth demonstrating against the West German government.

Elsewhere in Germany the Evangelical Church reports that, in the years since Eastern Germany has been occupied by Russia, a total of 1,894 pastors have fled or moved to the western German zones. A church bulletin says that 1,496 of the pastors are established as ministers, 295 have received new calls, and 103 are unemployed.

KOREA—Experience in Korea upholds the World War II truism that there are "no atheists in foxholes." Chaplains say the percentage of attendance at religious services held in the front lines in Korea is more than double that in the rear areas.

One chaplain explains it this way: "Our civilization is surrounded by material rather than spiritual values. But this is not so on the front. A man in a foxhole realizes the inadequacy of material values and thinks of destiny."

Reports the G.I. paper, *The Pacific Stars and Stripes*:

"Chaplains work at forward collecting stations. A typical station is only a thirty-by-fifteen-foot squad tent set next to a dirt road. Outside, the walking wounded are standing with dazed expressions on their faces. Inside, every available space on cots and on the ground is occupied by the more seriously wounded. The chaplain moves from man to man and those who are able seem eager to talk to him. Some sit on their cots praying. Some, who have never prayed or gone to church, realize that in the front lines they are within speaking distance of God."

BELGIUM—The Belgian Gospel Mission recently added a new territory, Guadeloupe, to which they are beaming radio programs. Other mission programs go to Tangiers, French Morocco, and

Luxembourg. It hopes to begin broadcasts to Spanish Morocco soon, according to the directors.

AUSTRALIA—Agreement on the inspiration of the Scriptures here may open the way to unite two Lutheran groups, leaders believe. Efforts to bring about the union of the United Evangelical Lutheran Church and the Evangelical Lutheran Church have been in progress since 1941. Two questions still under discussion concern the Antichrist, and the UELC's affiliation with the Lutheran World Federation of which the ELCA is not a member. The latter is affiliated with the Lutheran Church-Missouri Synod in the U.S.

From Here and There

► Religious articles are the best way to build newspaper readership, according to Arthur Hall, circulation director of the *Chicago Daily News*. Hall said recently that "a significant change in reading habits is underway right now" and cited a recent series on the life of Christ published in his newspaper. "No articles published in recent years created so many new readers," he told a meeting of circulation editors.

► Giving up ice cream to buy Bibles for needy children is the sacrifice given by the children in daily vacation church schools in Worthington, Minn. The school children agreed to give up the custom of celebrating the last day of school with a cup of ice cream and sent the money saved to the American Bible Society. They requested that the Society use this money to help supply Scriptures to children who are without Bibles.

► In the interest of fostering Christian fiction and to raise its literary value and its understanding of Christianity as shown in human life, the Wm. B. Eerdmans Publishing Company of Grand Rapids, Mich., has announced its second Biennial Fiction Award of \$5,000. The contest closes September 1, 1953. Manuscripts must be at least 70,000 words in length. The winner of the last award is Argye M. Briggs whose book, *Root Out of Dry Ground*, is now in a reprint edition.

► In Cherryville, Mo., death recently came to "the fasting minister of the Ozarks" fifty-one days after he vowed he would eat nothing until his prayers were answered for "the more perfect will of God for my own life." J. J. Ivie, 57-year-old minister of the Assemblies of God Church, had been a minister since he was seventeen. "I am seeking the more perfect will of God for my own life and asking God to show me why the signs do not follow my ministry as Jesus said they would," he wrote in a note clarifying the reason for his fast.

► The Spanish Christian Mission hopes soon to purchase a building in Grand Rapids, Mich., and to open its first U.S. office there. The building is a former dormitory used by students of the Grand Rapids Baptist Theological Seminary and Bible Institute. Other Mission offices are in Canada, Great Britain, Holland, Switzerland, and Spain.

► The Broadway Baptist church in Fort Worth, Tex., recently received what is reported to be the largest organ ever to be installed in any church in the Southwest. The organ cost \$75,000 and has 5,585 pipes ranging from two inches to thirty-two feet. Four railroad boxcars were required to ship it from Quebec where it was built.

► Neil R. Murray, editor of the *El Monte, Calif., Herald*, is the recipient of the 1951 Howard R. Smith Annual Award for Religious Journalism in the secular press. Murray received a cash award and a plaque for his continued overall support of basic Christian principles in church, state and civic affairs. The purpose of the Smith award is to encourage more Christian religious writing in newspaper editorials, feature articles and columns. Smith, the award donor, is a Christian layman of Franklin, Tex. He is a Gideon and a Baptist.

► Some 18,700 people from many denominations attended the first annual International Churchmen's Exposition and the International Church Buildings Forum in Chicago recently. Persons came from forty-four states, Canada, and a number of foreign countries. One of the most popular exhibits, according to Marcus W. Hinson, exposition manager, was the Hall of Church Design which had 145 panels showing exteriors, interiors, and floor plans of American churches recently finished or now under construction.

► How Jo Peterson, a young Chicago woman, was inspired to start the Best Seller Publicity organization which publicizes the Bible and Bible passages on bus and streetcar posters and on billboards, is told in the June issue of *Coronet* magazine.

► Plastic containers holding gospel selections have been placed in the depots of the Greyhound Bus Lines, the American Bible Society has reported. More than 12,000 Gospels were distributed this way last year. The society also is reaching new readers in Mexico with its latest publication of Mark in Zapotec del Istmo, an Indian dialect spoken in Mexico.

► Consumption of alcoholic beverages figured in at least 9,433 deaths last year, according to a study made by the American Business Men's Research Foundation. The actual number of deaths, however, may have been as high as 57,850, the foundation believes, or 4 per cent of the total deaths reported in this country last year.

► A membership of 350,000 in 1,200 clubs operating in thirty-three states is the achievement of the high school Bible Club idea which started in Kansas City in 1946, according to Jack Hamilton, national director of the Youth for Christ Bible Clubs. Clubs are active in Chicago, Portland, Seattle, Detroit, Spokane, Des Moines, Orlando, Miami, Syracuse, Wichita, Vancouver, B.C., Oakland, San Diego and Los Angeles, Hamilton said.



Then—and Now

Your Missions Editor visits the South American field he left over fifteen years ago.

THE letter came early last August. It was postmarked "Carupano, Venezuela," and signed by a very dear friend, so I opened it with interest. "Maybe you will have had a letter from O.....," the letter began. But I hadn't, so I read on with mounting curiosity. It seemed to bring a most unexpected invitation "... someone to come and speak to us for blessing, inspiration and instruction in our council ... passage by plane ... see all the Orinoco River Mission field ... the suggestions that you could give us ..."—a number of such phrases struck my eye as I hurried through the letter, then went back and read it more carefully.

Would such a thing be possible? Could things be arranged so that I could revisit the field which my wife and I had to leave some fifteen years before? It seemed like one of those things which are easier dreamed about than realized. But Dr. Eddings' invitation was urgent and

called for a definite reply. "Please do not give us a negative answer," he wrote.

And so it happened that on the twenty-third anniversary of the day when my wife and I first set sail for Venezuela from a Brooklyn pier, I stood in the New Orleans airport waiting for the plane to be called that would start me on my way to that country for a third time. But this trip would be different. In the same length of time that first voyage had taken, it was now possible by plane to spend a few days in Guatemala and Costa Rica, a week in western Venezuela, and a couple of days in the capital of the country, before reaching Carupano. The one drawback was that my wife was not able to go along.

What changes a few years can make in this modern world! And yet how many things remain the same! While I was to see many places I had not been before, yet it was impossible not to make comparisons with former days. To those who have continued on the field during all these years, some changes have come about so gradually that they have not been noticeable. But to one who returns after a long absence they are little short of astounding.

♦ **PHYSICAL CHANGES**, of course, were the most obvious. Since Venezuela is the second largest producing oil field in the world, this was to be expected. For

oil means money, and the old dictator, Juan Vicente Gomez, had started the business off well by making sure that Venezuela got its share of the proceeds.

And added to the oil, Venezuela has another recently discovered natural resource of tremendous importance—iron. The proved reserves of iron ore south of the Orinoco River stagger the imagination. Exploitation has hardly begun, yet already the effects are being felt in the nation's economy and its outlook. Venezuela is "sitting on top of the world" and knows it.

It is doubtless true that this great new wealth has not enriched the majority of the common people. In fact, it has brought inflation to such a degree that the cost of living is probably greater than in any other American Republic. For the poorer people who are not employed by the oil companies, this inflation is a serious matter. They handle more money, but remain poorer than before.

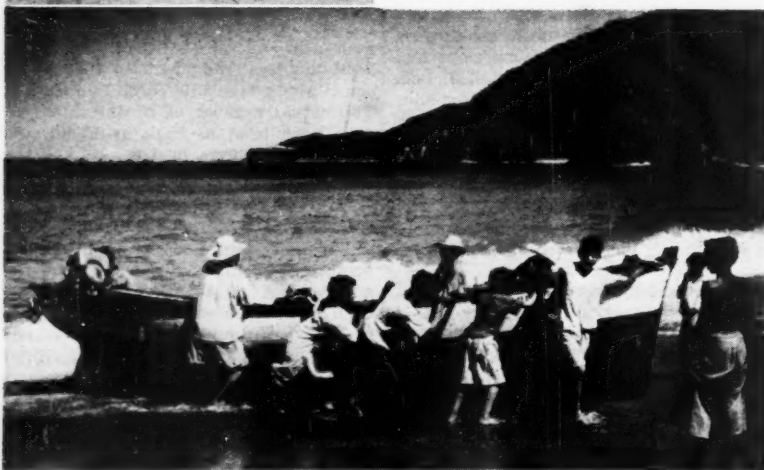
But what amazed me was the extent to which some of this wealth has filtered through to benefit those in the lower brackets. It was not only the astounding elegance of the new mansions in Ciudad Bolivar, nor the well-stocked stores and the large modernistic apartment houses of Caracas, which made me marvel. It was even more the sight of kerosene refrigerators in mud-walled, thatched-roofed little grocery stores in out-of-the-way places, where that one piece of equipment cost more than the whole stock of merchandise. It was the sight of fishing boats coming swiftly into harbor under the power of an outboard motor, boats which in former years had depended on sails and oars and the fishermen's good strong arms.

Venezuela is inherently rich, immensely rich—too rich for its own good! I say this not because its wealth makes it to some degree independent of American patronage. Nor is it because some officials are arrogant and overbearing. That is a common disease of officialdom everywhere. But it seems to me that Venezuelans, who were once among the most bitter critics of the United States for its worship of "the almighty dollar" and neglect of the finer spiritual values, are now making pilgrimage to that same shrine.

We are in no position to cast stones. But in a spiritual sense it is dangerous when a people comes to the place of feeling, "I am rich, and increased with goods, and have need of nothing." A sense of need is essential to spiritual progress.



The jeep has replaced the mule on some trips. Below: Fishing boats are now powered by outboard motors in present-day Venezuela.



✦ **TRANSPORTATION**, which is so important to the missionary, has vastly improved. The last leg of the long air trip to Carupano was a short hop to the mainland from the island of Margarita. As I looked down on the beautiful, sunlit Caribbean Sea, I couldn't help thinking back to a day in 1929 when I crossed those same waters in a sailboat. With little wind, and a contrary current, by nearly constant use of the oars we covered the distance in about thirty hours! Now it took scarcely that many minutes.

Even land transportation is better. In the early 1930's I made numerous trips out in the peninsula of Paria on horseback. The year 1935 saw us make one trip as far as Irapa in a model-A Ford. On that occasion the return trip cost us ten hard hours just to reach the port of Rio Caribe, where we spent the night before proceeding to Carupano. This February, six of us went the whole way in a jeep in three or four hours. It was rough and dusty, but rapid.

✦ **BUT INTERESTING** as were some of the physical changes, the spiritual changes were vastly more interesting and more important. Some developments were manifest from the very day of reaching Guatemala City, on the trip south. It was here that I first saw how far indigenous church principles have been put into practice during the past fifteen years.

The Central American Mission graciously extended to me its hospitality during the three days I was there. Before my arrival, Mr. Konrad had written that he was making arrangements for me to speak in four, or perhaps five, different places. Not until after arrival, however, could I appreciate just what it meant to make those arrangements.

None of the meetings, except the chapel service at the Bible Institute, were in places where the missionaries had any authority. The four churches were under four national pastors, each of whom had to be asked if he would care to invite the visitor to occupy his pulpit. It speaks well for their confidence in the missionaries that they all agreed.

Somewhat the same situation was faced in San Jose, Costa Rica, where the Latin America Mission proved a most attentive host. In most places, Tuesday night would not be considered a good night to invite a visiting speaker. Yet here the pastor of the large Templo Biblico did so and had a good attendance.

Doubtless in many places outside the main cities the missionaries are still serving as pastors. Also the missionaries themselves are usually dissatisfied with their progress in putting the national church on its own feet. Yet to one returning to the field after a long absence the progress is quite noticeable.

A slightly more extended visit to the stations of The Evangelical Alliance Mission, in western Venezuela, did not lessen that impression. Some churches were indeed under the control of missionary pastors, but I couldn't help noticing how much control of the affairs of the church the nationals themselves were exercising.

August, 1952

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♦ EASTERN VENEZUELA of course impressed me most, because I was most familiar with it. There were weaknesses—very obvious weaknesses—but also manifest progress. The good reports given me about this work by a national leader in the west were easily verified. It was not merely a matter of full-time national pastors. In more than one place the real leadership of the church was in the hands of consecrated laymen.

To give a tiny example. We stopped one night at a town where there was a little gospel work. It was late and we knew of no meeting. But after a time we went to the house which served as a chapel and discovered that there was a meeting in progress. There was only a handful present, and a woman was addressing them, Bible in hand. Not wishing to disturb the meeting, we stood outside listening.

After a time Dr. Eddings said, "that woman really knows what it's all about." "She certainly does," I agreed. "Who is she?"

"I don't know," he replied.

When the meeting was over we introduced ourselves. The woman mentioned her husband's name and I remarked that somehow it seemed familiar to me.

She said, "You don't know me. I'm my husband's second wife. His first wife died. My husband was one of the first deacons elected in the Paso Largo church when you visited there years ago. He still treasures the paper you gave him at that time. He couldn't come tonight, and there wasn't anybody else, so I did the preaching."

♦ THE KEYSTONE in building an indigenous church is leadership training. I had hoped to see something of the Bible institute work, but three of the four Bible schools visited were not in session. The other was having its final examinations. However, I did meet many of the products and see something of their work. In spite of the weaknesses in training of which the missionaries are so conscious; in spite of the generally low level of education in some places, which calls for a very simplified form of teaching; in spite of the fact that salary prospects for graduates are anything but bright, the significance of the work these schools are doing can hardly be over-emphasized.

Not only have the Bible institutes trained the pastors and evangelists who are being most used in these countries, but I found them to be themselves evangelistic centers. Sometimes they have been used to stimulate evangelistic endeavor throughout their fields.

Last year the churches of the state of Monagas, in eastern Venezuela, formed an evangelistic committee and sponsored a campaign to reach outlying homes and communities by the use of bicycles. It was students from the Las Delicias Bible Institute who provided the manpower, they pushed or pedaled their cycles over many a rough trail with the message of salvation.

This year churches in the neighboring state of Sucre, spurred on by what had been done in Monagas, formed their own evangelistic committee. At the time I

reached there, two young men, Bible institute students on vacation, were being sent out on an evangelistic mission. They were to stay out as long as the expense money provided by the committee lasted. Of course there was no thought of remuneration for their services.

♦ ANOTHER EVIDENCE of spiritual growth was seen in the great number of churches built by the nationals themselves. In Maracaibo I was invited to speak on Friday evening to a church in what appeared to be a new neighborhood. When the people gathered for the service, it was in a partly finished building which amazed me with its size and attractiveness. There were no doors and windows yet—little more than the concrete walls and the roof, but the people were rightly proud of the place of worship which was to be the product of their own devotion to the Lord.

We arrived at Punta de Mata, an eastern oil town, just the day after the dedication of the gospel chapel. In the street we chanced to meet the builder, an old friend from up on the Caribbean coast. Bursting with pride and joy he took us to see his handiwork, the place which the church had constructed for its worship.

Church after church we saw, until it seemed that in every place where there was a gospel work the people were busy about providing a place of worship. Yet each church had its own distinctive character, just as the congregations differed. In Valera, as we entered the Andes, Charles Ward and I were even provided with delightful sleeping quarters in the tower of the church.

♦ ONE OTHER indigenous effort should be mentioned. It deserves attention largely because it does not even seem to have been suggested by missionaries. In fact, the missionaries with whom I talked seemed quite lukewarm toward it.

It was on the plane from San Antonio to Maracaibo that an elderly Evangelical told me of the project for a hospital. That such a thing was needed I could well understand. There are not many hospitals in the whole country, and in those which exist there is often decided discrimination against Evangelical patients. But the project looked too big for the gospel community.

Nevertheless, the subject was to come up again and again in my talks with church leaders in other parts of the country. All seemed enthusiastic for it. In Ciudad Bolivar, on the Orinoco, one leader gave us the report that suitable property had been provided in the central part of the country, and he urged the church to increase its gifts to this co-operative enterprise.

♦ CO-OPERATION among the Venezuelan churches has greatly increased. The regional and united conventions have helped in this regard. But serious threats to this unity of spirit have come from abroad, particularly from some of the newer missions which have entered from the United States. Only recently has extreme denominationalism been used to

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divide the Evangelical forces, but it is making progress. Liberal supplies of American cash have also aided the work of proselytism and have tended toward the breakdown of the indigenous principles on which a large part of the missions have tried to build a stable church.

♦ BUT THE OPPORTUNITIES for evangelism and Bible teaching have never been greater. This in spite of constant vigorous opposition by the Roman Catholic Church and the ever imminent threat of the loss of religious liberty.

In Irapa I was amazed when one of the young men asked if I would like to make use of a public address system. We had no such thing fifteen years ago, and in that little new congregation without a church, where could we get one? But the boys had a portable one there. And when the meeting was held in the front room of a house, the whole neighborhood heard the songs and the message, and no one complained of the disturbance.

The day we reached Ciudad Bolivar, I was asked if I would preach at an open-air meeting in the evening.

"An open-air meeting?" I queried. "Why, when we were on the field such a thing would have been unthinkable, especially in this city! You would have needed a very special permit from the Jefe Civil, if you could have done it at all!"

But things are different now. A public address system was set up; the meeting was held with a good crowd; even busses would pause for a moment to hear what was being said; and the meeting was more orderly than a large part of those we had held in former days within the walls of house or chapel.

The opportunities are great today. New mission societies are not needed, but new missionaries are. High type missionaries, who can inspire and counsel and help, rather than command. Missionaries who know and love the Lord and His Word, and can learn to know and love the people. Missionaries who are patient to teach, and not overanxious for quick results. Missionaries who realize that only as they are used to build up the national church can their work be most effective. Missionaries whose hearts are big enough to embrace all those to whom they minister, but humble enough not to shun service to one of the least of them.

Given such missionaries, the possibilities are limitless.

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See page 749

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August, 1952

Golden Nuggets

for Bible Students

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A PROBLEM SOLVED

EARNEST pastors often wonder why some of God's flock put under their care, while professing real love for the Lord Jesus, fail to show that love in actual Christian experience. There is a lack of devotion, no sacrificial service or giving to the Lord's work, just an easy-going Christian life.

The solution to the problem lies in the scope of two Greek words, *ἀγάπη* (*agapē*) and *φίλος* (*philos*). *Agapē* was the word chosen by the Holy Spirit, a relatively empty word and of infrequent use in classical Greek, into which He could pour the content of meaning that would make it speak of the love that God is, the love that the Holy Spirit produces in the heart of the yielded saint, the love that God expects from His children and expects them to exhibit toward one another.

The word in its pagan usage referred to a love called out of one's heart by the preciousness of the one loved. That fitted John's purpose in John 3:16, for each lost soul is precious in God's sight. But the minute John added "gave His Son, the only begotten one," he poured into that word a content of meaning which it never had in classical Greek, namely, a love that impels one to sacrifice oneself even for someone who hates him. Paul pours in additional meaning by his use of it in I Corinthians 13. This love is an ethical thing, making demands upon the one loving in the interest of the one loved.

Philos was used in classical Greek for a fondness, an affection, a liking, a non-ethical, perfectly proper thing in itself, making no demands upon the person. It was an emotional fondness for something or someone; the other, a devotional love. The Lord expected *agapē* from Peter (John 21:15-17), but Peter only offered Him *philos*. The reason why Peter was going back to his fishing business was that he lacked the *agapē* which would have caused him to be true to his Lord and sacrifice himself for Him, and that the *philos* he had made no ethical demands upon him to remain true. Our Lord asked for a *devotional love*. Peter gave him a mere *emotional affection*.

The explanation of the problem of the spiritually ailing Christian is that the love he professes to have for the Lord is *philos*, an emotional fondness perfectly proper in itself, but not productive of fruit in the life. What he needs is his heart full of *agapē*. The cure is for the pastor to instruct the saints how to live the Spirit-filled life, for this *agapē* is the product of the Holy Spirit in the life of the yielded saint (Gal. 5:22), and will in turn cause the saint to live a life of devoted, sacrificial service to the Lord Jesus.

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ANSWERING YOUR

Questions

NATHAN J. STONE

CREATION OF EVE

The view has been "stated that God took blood (not a rib) from Adam to form Eve. There is a parallel drawn between Adam and Eve and Christ and His Bride, the Church." Can this statement and conclusions drawn from it be true? If so, why is it not more generally known?—Mrs. E.H.L., Michigan

The conclusions to which you refer are certainly justified with regard to Christ and His Bride, the Church, when compared with other scriptures (Eph. 2:19-22), together with the Hebrew word used for the forming of Eve, which means "to build." Literally, God "built" a woman from the rib which He had taken from man. But the conclusions are not justified with regard to Genesis 2:21-23 alone and on the basis mentioned.

To say that God took blood from Adam to form Eve is purely arbitrary and is reading something into the passage in order to support or strengthen the conclusion, which needs no such support. The word used for rib here is the same word used throughout the Old Testament, and not only for a rib, but for whatever else corresponds to a rib, such as a beam, board or plank.

While it is true that the same word is sometimes used for "side," there is not necessarily any significance in it. The rib is located in the side and the explicit statement is that it was one from out of Adam's ribs. There is no hint or suggestion whatever of blood. The idea is fanciful, unnecessary and lends nothing whatever to the account.

ISRAEL'S HIGH PLACES

Can you clarify the seeming contradiction about Jehoshaphat and the "high places"? II Chronicles 17:6 states: "He took away the high places," but I Kings 22:43 and II Chronicles 20:33 state that the high places were not taken away.—W.H.O., San Diego, Calif.

A similar apparent contradiction is mentioned also in connection with Asa, the father of Jehoshaphat in II Chronicles 14:3 and 15:17. A common understanding of this is that II Chronicles 17:6 (as also 14:2) refers to those high places dedicated to the worship of

heathen idols with their corruptions and abominations. II Chronicles 20:33 (as also 15:17), however, refers to the high places connected with the worship of Jehovah, although such worship was not strictly legal.

That there were such high places is evident from such passages as I Samuel 9:12; 16:2-5, a worship in which Samuel himself participated. It is true that at that time the temple had not been built, but the tabernacle was in existence. The prophet Elijah also erected such an altar (I Kings 18:31), although for a special purpose and occasion.

The practice persisted on into the reign of the kings, and even though illegal, apparently had to be condoned, because "the people," according to II Chronicles 20:33, in spite of Jehoshaphat's attempt at reformation, "had not prepared their hearts unto the God of their fathers." Nor was Jehoshaphat himself as wholehearted as he might have been, at least later on, in view of his affinity with the household of Ahab.

WITH OR AGAINST CHRIST

Please explain the seeming contradiction between Mark 9:40 and Matthew 12:30; Luke 11:23, that those not with Christ are against Him, while on the other hand those not against Him are for Him. How could Christ address believers as those who are of the devil (John 8:30-59)?—Mrs. B.C., Los Angeles, Calif.

There is no contradiction in the passages you mention. The difference lies in the circumstances. The man of whom the apostle John complained in Mark 9:40 was fighting against Satan in the name of Christ. He was therefore with Christ in heart and purpose, not against Him, although, somehow, not one of the group. The Pharisees, however, in the other incident (Matt. 12:30 and Luke 11:23) were hindering the work of Christ and slandering His name. They were on the side of Satan and very much against Christ. They were not gathering in God's harvest as the man of Mark 9:40 was, and therefore they were scattering and wasting.

With regard to John 8:30-59, the Lord Jesus Christ was speaking to the Pharisees, and they were certainly not believers even though they claimed it. He had said of them before that with their traditions they were making void and

of none effect the Word of God. As a matter of fact, they were even worse than unbelievers.

In the words of John 8:44, "Ye are of your father the devil," the word "ye" is very emphatic. They were of Satan because they were deceivers and liars, and they were murderers in the sense that they desired to do away with the Son of God, even our Lord Jesus Christ. In fact, they were responsible for His crucifixion. He was not saying of believers that they were of their father the devil, but of gross unbelievers and opposers of God, even though they claimed God as their Father. They were those of whom the prophet Isaiah said, that they drew near Him only with their lips but in their hearts they were afar off.

CHRIST AND PERFECTION

Will you please explain the meaning of the word "perfect" in Hebrews 5:9: "And being made perfect, he became the author of eternal salvation unto all them that obey him." I recently heard a minister say that it meant Jesus had to reach a state of perfection through suffering.—Mrs. S.D.H., Illinois

In the light of other passages in this very epistle, the statement of the minister you mention is both unsound and untrue. Hebrews 4:15 states that Christ was "in all points tempted like as we are, yet without sin" (italics ours). "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). And the next verse tells us He had no need to offer up sacrifice for Himself.

In the Gospels He claimed sinlessness for Himself. He was always perfect as to His manhood and, of course, as to His deity. Therefore the words of Hebrews 5:9 cannot mean that He had to reach a state of perfection. They can only mean that the perfection which already was His was manifested through the obedience of suffering: He had the "disposition" to obedience, but manifested this obedience in "deed."

This is further made clear in such a passage as Hebrews 2:9, 10: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." This means that His perfection was manifested or tested in this way. It was revealed all through His life, and culminated in Gethsemane and on the cross. This obedience is revealed particularly in the words of the agony in the garden, "Not my will, but thine, be done" (Luke 22:42).

PETER'S FAITH AND FAILURE

Will you please explain Luke 22:32, the words of Jesus to Peter: "But I have prayed for thee, that thy faith fail not."

This verse refers to Peter's great danger as the most confident, assertive and impulsive of the apostles, characteristics

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

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which Satan was able to take hold of in Peter and did, testing and sifting him and bringing about his temporary downfall.

But with repentance and restoration came a new power and boldness, now of the Holy Spirit and not as before of that "flesh" which was the self. The Revised Version reads, "I made supplication for thee that thy faith fail not." It shows that the Lord's prayer for Peter was answered. Even though he fell, his faith did not fail.

The Miracle of Ice

[Continued from page 835]

His own wonderful way?" she exulted. "We did not think of the rain of ice—the hail, as the white *Umfundisi* calls it. But God knows best!"

♦ THEY pushed their way out through the low opening and knelt amazed at the change a few minutes had wrought. Through the *kloof* great drifts of white hailstones glistened in the setting sun, like banks of costly opals in the treasure room of a king.

Spurred on by the woman's enthusiasm Nodola soon shook off his bewilderment at the amazing nature of the answer to their prayers. Filling an earthen dish with the icy fragments he re-entered the hut, made his way to the moaning lad and soon had the infinite satisfaction of feeling the burning brow become cooler. The tossing also ceased and the groaning died out.

When the youth had fallen into a deep sleep, Nodola turned to his radiant and vocally thankful companion, giving her instructions as to the renewal of the ice pack when the need arose. He judged that the ice drifts would last for several hours, even in that sultry atmosphere, for the drifts were heavy.

Once more they knelt in prayer—this time for a confession of doubt on the part of the pastor, and an outpouring of praise on the part of Sekunzi. Then, with a final look at the sleeping lad, the pastor left, still pondering deeply on the mysterious workings of God. Thoughtfully he made his way to his horse, which had fortunately been protected from the hail storm by the overhanging rock under which he had been tethered.

"Truly, the Lord is wonderful, and greatly to be praised," marveled the pastor as the horse picked his way carefully through the drifts. Later his astonishment increased as he saw that the storm had been of a local nature. Even the surrounding crops of the Zulus had been spared by the storm!

News percolated through to him, by the mysterious grapevine peculiar to African areas, that Umpande had made a complete recovery. The reduction of his temperature and the medicine brought by the pastor at the crucial moment had seemingly been used by God to work the miracle. Believers for many miles prayed more confidently, and the fame of Sekunzi as a woman of faith became even greater from that day.

As for the minister—he learned a lesson he never forgot: never to limit the power of God.

August, 1952



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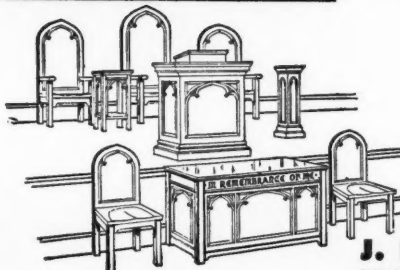


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The Tragedy of Saul

I Samuel 15:17-22; 18:6-9; 31:3, 4
MEMORY SELECTION: *To obey is better than sacrifice, and to hearken than the fat of rams.—I Samuel 15:22, A.S.V.*

The real tragedy of Saul has been expressed by Dr. William M. Taylor: "He cared more for being honored before the people, than for being accepted by the Lord; and even in this last climax of his misery his concern is not that God may forgive him, but merely that he may vanquish his enemies in battle. In view of all this, we are almost tempted to exclaim . . . 'How much better it would have been to have sinned like David, if only he had repented like David; if a temper resembling at all the temper which dictated the Fifty-first Psalm had found place in him.'"

"But all this was far from him. Darkness is closing round him; anguish has taken hold of him; but the broken and the contrite heart, there is no remotest sign of this; no reaching out after the blood of sprinkling. We listen, but no voice is heard like his who exclaimed, 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow'; but dark, defiant, and unbelieving, he who had inspired such high hopes goes forward to meet his doom."

"Surely, from such a history as that we may well rise with the prayer upon our lips: 'Oh, for the broken and the contrite heart, which God will not despise!' David's sins sent him weeping to the mercy seat. Saul's sins sent him defiant and unbending to the cave of Endor. There is the root of the difference between the two."

I. Saul's Pride (I Sam. 15:17-22)

In the part of the conversation between Samuel and Saul which is recorded for us in our Scripture lesson, it is evident that Samuel by indirection refers to Saul's pride. He reminds the king that there was a time when he was little in his own sight, and at that time God made him head over the tribes of Israel. The implication is clear. Once Saul was humble; now he was proud and arrogant. He thought to despise the word of God, to choose his own way, to brook no interference even on the part of the One who had made him king.

There is another element in the character of Saul which the passage clearly reveals: Saul's lack of will power, his indecision, his willingness to let others sway him. If the people were at fault in sparing the animals, as king, Saul should have taken his stand with the word of God and commanded the people to do other than they did. Furthermore, he seems to have detected no discrepancy

between God's command to utterly destroy and his sparing of Agag, the king of Amalek.

What a sad picture we have of Saul who began so well. Here we see him haughty, easily influenced, insensitive to the fine distinctions which it is necessary for any leader to understand. It was because of this defection, added to all that had occurred before, that Samuel had to say, "I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel" (v. 26).

II. Saul's Jealousy (I Sam. 18:6-9)

Without excusing for one moment Saul's envy, we can understand on a merely human level why he was jealous. Whether or not Saul had actually discovered that David had been anointed by Samuel, there is no question that Saul understood that David was his successor. He therefore undoubtedly felt insecure, and, of course, would be moved as a father to desire the protection of Jonathan as his heir and successor. Saul was just not living on the spiritual level that would enable him to have grace for such circumstances. Indeed, it was his own lack of spirituality which was the contributing cause to the situation in which he found himself.

On the occasion referred to in the text, it is related that the women of Israel, welcoming the returning heroes, sang, "Saul hath slain his thousands, and David his ten thousands." It takes a leader of very great heart and generosity to maintain his equilibrium in the face of such a welcome. As we have pointed out, Saul was not in a position to have the supernatural grace which he needed to live the kind of life which would honor God when the test was as severe as this one.

How sad it all is. As a matter of fact, David was quite loyal; but once the king's suspicions were aroused, he read evil motives into all that was done or said. Even the love of Jonathan for David made no difference. Even the love of Michal for David made no difference. Plunged into melancholy by his jealous nature, Saul could only live in morbid fear and suspicion. Thus jealousy is its own greatest enemy.

III. Saul's Death (I Sam. 31:3, 4)

The order of events in connection with Saul's death seems to be that first he was smitten by the Philistine archers (I Sam. 31:3); second, he fell on his own sword (I Sam. 31:4); and third, evidently still alive, he was slain at his own request by the Amalekite (II Sam. 1:10).

The events which led up to his death were the gathering of Israel together at Gilboa. When Saul saw the host of Philistines encamped at Shunem, he made the trip by night around their camp to the other side of the hill Moreh

to Endor. After his return, the battle was joined and Israel was defeated. Here indeed is the sad climax of a life which had begun so well. Perhaps it is best to leave it as David left it with the words of threnody in II Samuel 1:19-27.

August 24

The Making of a King

**I Samuel 18:1-5, 14-16; 22:1, 2;
 II Samuel 5:1-5**

MEMORY SELECTION: *Man looketh on the outward appearance, but Jehovah looketh on the heart.—I Samuel 16:7, A.S.V.*

From the time of Samuel's anointing of David the Spirit of the Lord came mightily upon him (I Sam. 16:13). Who can doubt that the heart of the boy was solemnized, and though he may not have heard from Samuel the exact nature of the office for which he was anointed, yet he undoubtedly was taught of God.

We can imagine his thinking soberly about responsibilities which were to be his in his future life. But notice that he did not consider his work as a shepherd too menial for one consecrated for a great service. As another has said, "He sought to fit himself for the loftier sphere by continuing faithfully to discharge the duties of the humbler; and while he was far from putting away from him the exaltation which was in store for him, he was content to wait until it was God's time for him to arise and do it."

There was much which God sent into the life of this young man and much which He permitted to happen to him, all of which was calculated to make him the better king when at length he would be crowned. We see something of this development in the lesson for today.

I. David's Wisdom When Befriended (I Sam. 18:1-5)

For some of us it takes even greater forbearance to be levelheaded and to maintain a humble position when there is friendship. Some of us may successfully pass the test of the barbed taunts and inimical actions of foes, but fall when friends praise. David passed this test of conducting himself wisely even though it was the king and the son of the king who befriended him. So great was Saul's affection, that he said David should no longer live in his father's house (v. 2). So great was Jonathan's love that it is said, "He loved him as his own soul" (v. 3). The Scripture specifically says that David "behaved himself wisely" (v. 5). This was no ordinary feat, for, after all, it set David apart, and if anything had been calculated to turn his head, the friendship of the king and of the prince would be sure to do it.

Furthermore, so great was David's wisdom in his department that though he was placed in a position of great authority "over the men of war" (v. 5), his appointment was accepted with good grace on the part of the people and also on the part of Saul's servants. Thus, though David was no shrinking violet and was able to take his part even in warfare, he was a man of humble spirit, who so conducted himself as not to give any impression of haughtiness which

would have made people turn against him.

Although we are not told precisely what enabled David to successfully pass this test, we can say generally that it was because God gave him grace. However, we wonder if he didn't recognize something of his own humble origin and personal insignificance. It ought not to be hard for anyone to give God the glory, for as a matter of fact, it is only by God's grace that we have anything or that we are given any privileges.

II. David's Wisdom When Opposed (I Sam. 18:14-16)

It wasn't very long until the love of Saul suddenly changed to hatred. Saul seems to have been a man of extremes and was capable of changing from one extreme to another. In bitterness of soul he attempted to slay David (I Sam. 18:11). Saul evidently realized there was something different about David and came to fear him. He removed David from his presence and placed him over a thousand. But David continued to behave himself wisely, though now an object of the king's bitterness and seems to have made no attempt to retaliate. When Saul saw that he behaved himself wisely, the Scripture says, "He stood in awe of him" (v. 15).

So David walked in counsel and in grace and all Israel and Judah loved him. Neither the fawning of friends nor the bitterness of foes caused David to deviate from the righteous standard of the Lord. Yes, he failed and failed miserably, and especially later in his life we find tremendous weakness, but at this juncture at least there is tremendous strength. And do not forget that that strength manifested itself later on too. He didn't in defiance and bitterness push on in his own way. He knew the meaning of repentance.

But back to I Samuel 18 and to the reminder that God was training David for a great work, and David was learning his lessons well.

III. David's Followers (I Sam. 22:1, 2)

What a sordid lot of followers David had—those in distress, those in debt, those discontented or, as the margin says, bitter of soul; these were the kind of men who came to him. It is very apparent that only a man possessed of unusual qualities could head up a group like this. For the same bitterness of soul that characterized them before they joined David would soon show itself, unless they had great respect for their leader. The four hundred who gathered with him proved that he had been learning his lessons well and that he was in a position to be a leader of men, even of malcontents. Nor should we forget that in the company who gathered with him at Adullam were his own brothers. He had come a long way from the days when his older brothers looked in disdain upon him. The Spirit of God had taught him and he had been willing to learn.

IV. David Crowned King (II Sam. 5: 1-5)

The tribes of Israel had first followed Ish-bosheth, the son of Saul. Actually

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for seven and a half years David reigned only over Judah in Hebron. But now at length the time came when Israel desired him as their king too. So, with Ishbosheth dead, the elders of Israel came to Hebron and entered into a covenant with David. Thus he became king over the entire nation, and ruled thirty-three years in Jerusalem.

August 31

David, the Statesman

II Samuel 5:6-10; 8:13-18

MEMORY SELECTION:

*As for God, his way is perfect:
The word of Jehovah is tried;
He is a shield unto all them
that take refuge in him.*

—II Samuel 22:31, A.S.V.

With the children of Israel as well as the children of Judah having pledged their loyalty to David, it was necessary for the king to think of a place as the capital of the united nation. Hebron had served well as the capital of the southern kingdom, but now a more central and more conspicuous place was advisable.

Even in the selection of this location we see the divine wisdom that was granted David. What was done here was likely to arouse the greater love and deeper fealty of his subjects. It would be of note to those in the north that he was moving the capital northward. All would be impressed by the fact that it was Jerusalem which was to serve as the capital. For remember that Jerusalem was not conquered in the days of Joshua (Josh. 15:63). Remember too, that though the city was taken later (Judg. 1:8), nevertheless, it remained as the city of the enemies of God (Judg. 1:21; 19:11). Thus the city that seemingly had defied capture in former days was taken by David, and thus he established himself in the minds and affections of his people.

I. Jerusalem, Capital of the Nation (II Sam. 5:6-10)

It has been suggested that there were at least two good reasons for David's thinking of Jerusalem. In the first place, it enabled him to conquer one of the external foes of his people, and in the second place, it enabled him to set up a center of national life and unity.

When David and his men came to Jerusalem to take it, the Jebusites felt entirely safe in their position. After all, they had been able to defy their enemies for many, many years. Had they not been able to withstand even the attacks of Israel? It is true that on one occasion they had capitulated, but somehow or other they had been able to live on in the city and had at length come to be recognized as the inhabitants of the city.

There is some question as to exactly what the Jebusites meant by their statement recorded in verse 6. Perhaps it means that if David were to take Jerusalem, he would have to defeat the blind and the lame, for they would be the ones that the Jebusites would cause to defend the town. If that be the interpretation, then the idea would be that the Jebusites frowned upon the Israelites as utterly unworthy as enemies. Their most insig-

nificant and least prepared would be able to overcome Israel. At any rate, it is very evident that they felt absolutely secure, for they thought, "David cannot come in hither" (v. 6).

However, David was able to do the thing that was not possible in the days of Joshua; he took the city. Because of the taunts of the Jebusites, David gave word that the lame and the blind were to be smitten. Thus Jerusalem passed from the control of the Jebusites as "this city of the Jebusites" (Judg. 19:11) to "the city of David" (II Sam. 5:9).

II. David's Righteous Rule (II Sam. 8:13-18)

The lessons which God had patiently taught David throughout his experiences with Saul and in the years of his reign in Hebron were learned well. He now comes to the throne of a united kingdom and he rules with justice.

The reference to the Syrians in verse 13 is an interesting one. In view of the parallel passage in I Chronicles 18, it may well be that the original had "the Edomites" in II Samuel 8:13, rather than "the Syrians." The two words are very similar. Actually there is only one letter which is different in the Hebrew, and that letter is very similar in its construction to the equivalent letter in Syria. In any case, the record tells of the defeat of the Edomites by David. The passage in Chronicles refers to the part Abishai, David's nephew, had in this victory.

Perhaps the most important part of this record, however, is the reference to David's rule (v. 15). The fact that it could be said of him that he executed justice and righteousness unto the people says far more than all the exploits in war. Here is the secret of the steadfastness and the firmness of David's government. His men knew that they could trust him. His people had confidence in him because his rule was characterized by equity.

Furthermore, David had the ability to gather about him men of great gifts. It is always a sign of marked divine favor when a leader is able to surround himself with men of great gifts. It is, of course, also a sign of that leader's wisdom, for he does not try to take all the glory to himself, nor does he try to run everything in his own way. Rather, he recognizes in others the evidences of divine gifts, and he utilizes them for the good of the whole.

While some of these men were indeed bloody, yet they undoubtedly had their gifts and David wisely used them. Joab, his own nephew, is named first. Others are mentioned whose names are familiar to any student of Israel's history.

Some question the order of the words "Ahimelech the son of Abiathar," thinking that the names should be turned about. However, it is not necessary to hold such a view, although it is, of course, true that Abiathar was the son of Ahimelech. But what is to make impossible the fact that Abiathar himself had a son by the name of Ahimelech? Here were great men who stood with David in the defense and in the rule of Israel.

September 7

David's Spiritual GrowthII Samuel 12:1-7a, 13-15a;
18:32, 33; 24:24**MEMORY SELECTION:**

Create in me a clean heart, O God;
And renew a right spirit within me.
—Psalm 51:10, A.S.V.

"How honest the biographies of the Bible are. Here is no hiding of imperfections, no cloaking of sins, no palliating or excusing of iniquity. David is spoken of as he was; and we see him to have been a man of like passions with ourselves, very far from being perfect, sorely marked, indeed, by sin, yet in the main a man of God. Though often falling into errors, he never made his nest in sin; frequently overtaken in a fault, yet not delighting in iniquity, he proved that the polarity of his soul was heavenward. Who so bitterly bewailed his sins as he did himself? Who so brokenhearted for his iniquity as he was himself? If his sins were exceptional, so was his repentance; and He on whom he rested would not cast him out. The voyage of his life had been long and perilous, and at one time such a storm overtook him that he had well nigh gone down; but after many turnings and tackings, he bore up anew and steered right onward."

Here is an evaluation of the whole life of David by Dr. William M. Taylor. How thankful we can be that the Bible presents a truthful picture. If it gave a totally false picture of man, we surely would question trusting it where we could not prove it. But the Word of God stands, and it presents man as he actually is. The Word of God not only tells us what not to do and what to do, but it has furnished us examples showing us individuals who have done that which was right and other individuals who have done that which was wrong. Thus we have object lessons set before us, and only those who are blind will fail to see.

I. A Repentant King (II Sam. 12:1-7a, 13-15a)

"Thou shalt not commit adultery." "Thou shalt not kill." "Thou shalt not covet." At least these three commands were broken by David in rapid sequence. Uriah was dead, Bath-sheba was taken, and the Word of God says, "The thing that David had done displeased Jehovah" (II Sam. 11:27). God is a God of righteousness and equity. The character of the king was besmirched because he had descended to the depths of intrigue and evil plotting.

But David was a child of God, and God would not allow him to remain alone. Ultimately Nathan made his way to David. Actually, for he was facing an oriental king, the prophet gave a parable. David's sense of justice was touched. His anger was aroused. Then it was that the prophet of God had the king where he wanted him. The king had to face the accusation of God.

It is hard to imagine all that must have gone on in his mind and heart when Nathan said, "Thou art the man" (v. 7). Perhaps at first there was anger and bitterness. If there were, these soon gave place to contrition, bitterness of

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soul because of his own defection, and then absolute repentance. Without attempting any justification—and that is good—David very simply affirmed, "I have sinned against Jehovah" (v. 13). That the repentance was deep and genuine is evidenced by the words of the prophet who, giving the word of God, said, "Jehovah also hath put away thy sin."

But the prophet does not spare the king. He points out that what the king has done is to put in the mouths of the enemies of God a justifiable accusation that reproached not only the people of God, but God Himself.

God is a God of justice and He must punish sin. And let us remember, there are consequences even of forgiven sin. Some sins, once committed, set up a cycle of events which cannot be stopped. After all, God's providence is conducted on moral principles. There are certain powers, once released, that cannot be wholly restrained. What about the idle tale of gossip? What about the child born out of wedlock? What about the flagrant breaking of the seventh commandment? What about the force of example? By their very nature some sins sow seeds of sorrow—mental, physical and spiritual.

Would David sin? Yes, he sinned, and upon repentance was forgiven. But remember, David's child died. Remember too that his son Amnon followed his father's example. Furthermore, Absalom had no hesitation in slaying his brother. Yet again, if David would rebel against God, then he would know the rebellion of his son Absalom. Such a consideration should at least deter us, if not entirely detain us, in our mad pilgrimage of sin.

II. A Forgiving King (II Sam. 18:32, 33)

When the word finally came that Absalom had died, his father was grief-stricken. A Joab could never understand such sorrow. It was not in the heart of the king to be censorious. He could not find it possible to continue any resentment of heart against even so rebellious a boy. Was not David in measure to blame? There are not missing evidences of over-indulgence so far as David's attitude toward his children was concerned (cf. his failure to take action against Amnon, his capitulation to Absalom, both in II Sam. 13). Nor had he set before them the best of examples. No wonder David was plunged into grief. No wonder he cried, "Would I had died for thee, O Absalom, my son, my son!" (v. 33). What lessons are here, both for parents and for children!

III. An Obedient King (II Sam. 24:24)

When Gad gave David the message of God (vv. 18, 19), the king obediently did that which was commanded him. He was unwilling to receive as a gift the threshing floor of Araunah, and gave utterance to a principle which may well guide us all: "Neither will I offer burnt-offerings unto Jehovah my God which cost me nothing." There is evidence of spiritual growth in the life of David, and as we stated at the beginning, though he fell, he did not remain cast down. By the

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grace of God, he arose and went on. This final picture of him in the lesson for today brings joy to our heart.

September 14
David's Religious Contribution

II Samuel 7:18, 19, 25-29; 23:1-4

MEMORY SELECTION:

Serve Jehovah with gladness;

Come before his presence with singing.

—Psalm 100:2, A.S.V.

David undoubtedly made many spiritual contributions to his people. For example, he was instrumental in bringing back the ark (II Sam. 6). He appointed the orders of singers (I Chron. 25:1 ff.). Yet again, he collected materials for the temple (I Kings 7:51). Then, of course, he wrote many of the psalms. And in the fifth place, there was his part, through God, in giving information concerning the coming of the Messiah. The passages selected for consideration today have largely to do with the messianic promises, and so we shall speak about them generally rather than listing them under separate headings.

The prophet Nathan was instructed to tell David, in response to his request that he build a house for the Lord, that the Lord had in mind to build a house for David. Putting the stories together, it is apparent from I Chronicles 22 that there was a specific reason for the Lord's denying David's request, for David reported to Solomon that God had said, "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight" (v. 8). Surely, whatever dejection David may have experienced in having his request turned down was more than compensated in the very wonderful revelation God gave to him concerning the perpetuity of his kingdom.

In the verses immediately preceding our first Scripture selection, it is impossible to see other than the Lord Jesus Christ as the fulfillment of the promise, "I will establish the throne of his kingdom over Israel forever." There, of course, is a mingling of application in the passage, for the Lord Jesus Christ did not commit iniquity, and there could have been no personal chastening given Him because of any defection on His part. There was no danger of His being put away from the loving-kindness of the Lord, though, of course, we remember that He bore our sins in His own body on the tree. However, concerning His kingdom, there is no question that it will go on in righteousness and equity. The throne certainly points definitely to the Lord Jesus rather than simply to Solomon.

In view of this revelation, David takes his rightful place in all humility. Having been reminded of the fact that God had taken him from the sheepcote, David took his proper place and exclaimed, "What is my house, that thou hast brought me thus far?" (II Sam. 7:18). This evident expression of humility is quickly followed by a word of praise to God (vv. 25-29). David gives his amen to what God had promised by saying, "The

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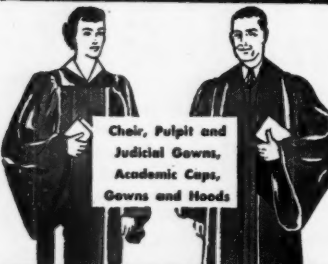
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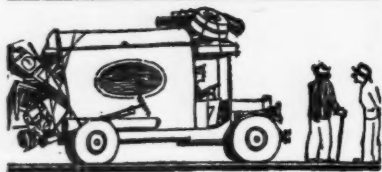
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word that thou hast spoken concerning
thy servant, and concerning his house,
confirm thou it forever" (v. 25). He then
breaks out into song, crying, "Let thy
name be magnified forever."

It is impossible to fail to see in this
chapter the great contrast; first of all,
how David had in his heart to build God
a house, and how, before the chapter is
concluded, God promised to build David
a house. No wonder David exclaimed, "O
Lord Jehovah, thou art God, and thy
words are truth, and thou hast promised
this good thing unto thy servant" (v. 28).

This entire chapter sets forth David
in a very good light. There is much that
is commendatory and praiseworthy. The
very fact that he had in his heart to
make such an offering to God as the
building of a temple is, of course, a good
sign. Furthermore, his humility is evident,
and his praise as expressed in all that he
said of God likewise presents a man
whose heart is tender and right toward
God. Nor should we forget to emphasize
his complete willingness to subject his
will to God. There seems an absolute
absence of any complaint, any murmur-
ing that what he had in mind was set
aside; there seems to have been only
complete submission to the will of God.

The final words of the lesson (II Sam.
23:1-4) are part of the swan song of
David. These words as the revelation of
chapter 7 show David to have been a
man dedicated in the main to the will
of God. He could speak of himself as the
anointed of the God of Jacob, for the
holy anointing oil had been poured upon
his head by the prophet Samuel. He
could speak of himself as the sweet
psalmist of Israel, for it is true that God
gave him many of the wonderful psalms
that have blessed the hearts of God's
people through all the ages. He could
say of himself, "The Spirit of Jehovah
spoke by me," for God had given His
word in the psalms which the Holy
Spirit used him to write. Remember it
is God's evaluation of David which we
have in verse 3, that he ruled righteously,
that he ruled in the fear of God.

How wonderful it is that God can take
our weak humanity and, as His children
who truly desire His will, fashion us into
something that brings honor and glory
to Him. Of course, we are what we are by
the grace of God. There is no room for
pride; we cannot possibly claim to have
accomplished such a work for ourselves.
When our lives are characterized by god-
liness, righteousness and sobriety, it is
evidence of the operation of the Holy
Spirit. Moreover, when we are in such
a position toward God, there is no ques-
tion but that God will use us. It may
not be part of God's will that you and
I should make the kind of contribution
to a nation which David made, but each
of us in his own place can be used of
God gloriously. Remember, the Lord uses
all who are usable.

Letting God Work Through You

[Continued from page 831]

And why not? I read in Ephesians
2:6: "And raised us up with him, and
made us to sit with him in the heavenly
places, in Christ Jesus." That's our
place, Jesus when He went away said,

"I go to prepare a place for you," and
I believe He prepared heavenly places
for us not only for the future, but for
right now. I believe that we as Christians
have the right by faith to project our-
selves into the very presence of the
living God, taking our places in that
position at His right hand.

What marvels of mystery are here!
"My words abide in you; ye abide in
Me; you know My mind. Ask what ye
will and ye shall receive, that your joy
may be full."

In some mystic way we take part in
the very Godhead, closely integrated in
the very Trinity. And so we have con-
fidence. Entering through the precious
blood into His presence, we say, "Al-
mighty God, in Jesus' name, I stand,
and I will Thy will to be done." And
God hears. "If ye shall ask anything of
the Father," Jesus says, "he will give
it you in my name . . . And whatsoever
ye shall ask in my name, that will I
do, that the Father may be glorified
in the Son. If ye ask anything in my
name, that will I do" (John 16:23; 14:13,
14).

Are these empty words? Does God
mock us? I believe not. I believe He
means every word, and I believe as we
have fellowship and communion with
God and we remain in Him and in
Christ and stand in His presence, we
may will His will to be done and ask
great and mighty things for the sake
of His name.

✦ I don't think the world will ever be
evangelized unless we get down on our
faces. Too many of us are living in
our senses. We want to handle. We
want to see and feel and touch and
taste. But God has given us a sixth
sense, and that's faith. It's on a spir-
itual level not the human level. Yet
we depend upon what we see and handle,
and our missionary work depends upon
what this man will give and what that
church will give and we plan on that
basis.

I believe we should get off the human
level and get up on the divine level,
taking our seat with Christ in the
heavenlies. Then the mountains of
difficulty and opposition and impossi-
bility will melt away.

I was flying along the Mediterranean,
a few months ago, at 18,000 feet and
someone said, "There are the Alps over
there." They looked almost insignificant
—because we were above them. Our
great mountains of difficulty will like-
wise melt away as we stand in His
presence and look at things from His
point of view. God wants to lift us up
to these higher plains. And it's only
as we live up there that we can expect
great things from God and attempt
great things for God.

God has everything this needy world
requires. He has sufficient salvation and
grace and power for every last savage
in the jungle, for every last derelict on
"skid row," for everyone. And it's the
Christian's task simply to be the channel,
and ask largely that God will pour down
abundant measure of grace and power
and salvation to fulfill the need.

That's our task; but we are not doing
it. We're looking down at the human

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side instead of up at the Godhead with His unlimited resources, and we are limiting God. Missionary work must be done by looking up and not down. It must be done by working on a spiritual plane, not the human plane. Christ said if we only had faith like a tiny, tiny grain of mustard seed, we could say to a mountain, "Be moved," and it would go.

✦ WHEN we started our leprosarium work a year or so ago, all we saw ahead were mountains of impossibility. But we began to say, "O God, for the sake of these six thousand poor, neglected lepers, I will Thy will to be done. I will that mountain of government opposition be moved."

It melted away.
"I will that this society of ours which has never done leper work be not opposed to it."

The society gave us its blessing.
"I will that Thou wouldst send us help for the work."

Three nurses and a doctor and his wife could come.

"We need money, O God. I will that this be supplied."

The American Leprosy Mission gave us \$20,000. Indeed, God supplied the money for our leprosy work and other needed things in one year's time!

Why do we pray in such a miserly way? Why do we say, "God bless me, my wife, our son John, his wife, us four, no more. Amen"? We do pray like that, and God must turn away in disgust.

"But," you say, "if we ask for \$10,000, we are imposing on God."

God loves to be imposed on. That's God's way of doing things—off the human level. He has young people with dedicated lives. He has the equipment. He has all the money that's necessary for the salvation and evangelizing of the world this very day. He has it, and it's merely up to the Church of Christ to channel it.

Has not God given us a book full of blank checks, as it were, signed in the precious name of the Lord Jesus Christ with His precious blood? The time comes to fill them in and we fill in \$100 instead of \$10,000.

We began to see that for our needs in Indochina we had to fill in big checks. We filled them in, and God did not turn us down. We know that God is faithful. He didn't say, "You may ask for ten native workers, but don't ask for one hundred." He didn't say, "You may ask for \$1,000, but never ask for \$10,000 or \$50,000." There is no limit. I am going to ask and ask and ask in accord with the needs of my people, and I am going to be presumptuous about it.

God has said ask—ask for your church, your life, your missionary program, for all your work. But ask in accordance with the bigness and dignity of the majesty of Almighty God. We've got to have faith, and then He will channel all His blessings upon this poor, needy world. Let's unleash the mighty forces of faith upon the world, and God will step in and nothing will then stop the onward march of His people and plans.

✦ Two years ago I came to the conclusion that I would like to be a man of faith. And I had the presumption to stand before the Lord and say, "I'd like to make a faith pact. Give me a lot of things to do and many burdens to carry so I can pray them through and see You work."

I didn't realize what I was asking. But God took me at my word, and I began to feel very small. He permitted the devil to buffet me as I had never been buffeted before. But I believe that there is room for many more George Muellers and others who will bring down from God sufficient resources to meet the terrible need of the world.

How about you? Would you dare make a faith pact with God? Would you dare stand in His presence and say, "Put some burdens on me?"

I was talking with a friend the other day, and he said, "You know, I'm ashamed. I haven't any burdens. I have nothing to challenge my faith. I feel empty and so—well, unchallenged."

Get your eyes on the mission fields and you will have much to challenge you. You will have many burdens for prayer, many opportunities to stand in faith. This is God's way. Only as you and I individually, and the Christian Church as a whole, get back to working on the faith basis—letting God work through us to do what He wants to do—can we hope to evangelize the world.

The First Year's the Hardest

[Continued from page 827]

much to do with the agony of soul and heart through which we passed. True, there are still times when homesickness rolls in upon us, but the Lord has become our refuge at such times, and we have learned and are learning to fly to Him for consolation and comfort.

✦ WE believe with all our hearts that folks at home ought always to pray in a very definite way for the new missionary during those first months. They should pray that he be enabled to find refuge, comfort and quietness in the Lord when the desolation of homesickness tries to work havoc in his heart.

I am also persuaded that the missionary candidate ought to begin early to train himself in really joying in the Lord. Too often there is no joy in the early work and one's own disappointments may even take the joy out of life with others. Missionaries more than anyone else ought to be able to find their whole joy in the Lord—simply this and nothing more. But often this lesson must come the hard way.

Probably one of the reasons we were disappointed at first was that in spite of warnings we came to the field convinced that we would be rubbing elbows with folks who would live up to our conception of Hudson Taylor or a C. T. Studd. Indeed, as a candidate, I often thought how glorious it would be to grow spiritually under the influence of such companionship.

Now we know that we ought rather to have come to the field in all humility, be-

[Continued on page 869]

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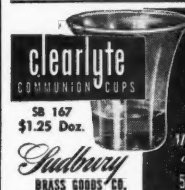
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- Love for communion with God and for the study of His Word.
- Some experience and blessing in the Lord's work at home.
- A healthy body and a vigorous mind.

J. Hudson Taylor

FISHERS OF MEN

Matthew 4:19

I. Qualifications

- A. Receiving desire (Mark 16:15)
- B. Acquiring equipment (I Tim. 4:15, 16; II Tim. 3:16, 17)
- C. Practicing patience (II Tim. 2:24-26)

II. Locations

- A. Searching "home waters"
- B. Pioneering "strange waters"

III. Actions

- A. Eliminating obstacles (I John 1:9; Isa. 59:2, 3)
- B. Following "charted course" (Matt. 4:19, 20)
- C. Launching out into the "deep" (Mark 16:15)
- D. Receiving reward of labors (Ps. 126:5, 6; Gal. 6:7)

—Barbara Parmentier

THREE LESSONS TO LEARN

Thomas Gajetan Ragland, a second Henry Martyn in mathematical attainment and in devotion as a missionary, wrote the following three lessons, as proved in his experience in India:

1. "Of all qualifications for mission work, and every other, charity or love is the most excellent."
2. "Of all methods of attaining to a position of usefulness and honor, the only safe and sure one is purging our hearts from vainglory, worldliness and selfishness" (II Tim. 2:21).
3. "Of all plans for insuring success, the most certain is Christ's own—becoming as a corn of wheat, falling into the ground, and dying" (John 12:24).

—Source unknown

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

NEW TESTAMENT "FIRSTS"

1. The first message at the birth of Christ was a missionary message (Luke 2:10)
2. The first coming of Christ was a missionary work (Luke 4:18-21)
3. The first disciple, Andrew, was the first missionary (John 1:41)
4. The first prayer Christ taught men was a missionary prayer (Matt. 6:10)
5. Christ's great reason for Christian love was a missionary reason (John 13:35)
6. Christ's great reason for unity was a missionary reason (John 17:21)
7. The first message of the risen Lord was a missionary message (Matt. 28:10)
8. The first command of the risen Lord to His disciples was a missionary command (John 20:21)
9. The first apostolic sermon was a missionary sermon (Acts 2:17, 39)
10. Our Saviour's last words on earth were a missionary command (Acts 1:8)
11. The second coming of Christ is to be hastened by missionary work (Matt. 24:14).
12. And the last words of the departing Saviour should have first place in the lives of His followers (Matt. 6:33)

—Andrew Murray

A CHALLENGE CALL

LIVE POSITIONALLY

Crucified, risen, seated
(Gal. 2:20; Col. 2:12; Eph. 2:6)

LIVE POSITIVELY

Fully persuaded
(Rom. 8:38, 39)

LIVE POSSESSIVELY

All things are yours
(I Cor. 3:22)

LIVE TRIUMPHANTLY

More than conquerors
(Rom. 8:37)

—Alice H. Hamblin

HOW TO PRAY

- I. Privately (Matt. 6:6)
- II. Unitedly (Matt. 18:19, 20)
- III. Believingly (Matt. 21:22)
- IV. Pervently (James 5:16b)
- V. Constantly (Luke 18:1)

—J. Allen Blair

EVER PRESENT CHRIST

Christ is nearer you and me than He could ever have been while held within bounds of space and time. Easter is no festival of the departing, but rather of the returning, ever-present Lord and Brother of our souls.

—Bolton Jones

GOD'S MESSAGE TO SLEEPING SAINTS

Ephesians 5:14-20

1. Wake Up (v. 14)
2. Get Up (v. 14)
3. Fill Up (v. 18)
4. Buy Up (v. 16)

—Kenna Lou Heinbaugh

POINT OF VIEW

Rowland Hill, addressing the people of Wotton many years ago, exclaimed, "Because I am in earnest men call me an enthusiast [fanatic]. When I first came into this part of the country, I was walking on yonder hill and saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below at a distance of nearly a mile. Help came and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners and about to entomb them irrevocably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."

—Power

LOVE YOUR ENEMIES

Matthew 5:43-48

- I. The Old Precept (v. 43)
- II. The New Practice (v. 44)
- III. The Classic Example (vv. 45-47)
- IV. The High Admonition (v. 48)

—John Wygmans

THE PRICE OF REVIVAL

Revival will come when we want not so much a revival, as we without reserve want the Lord Jesus to be magnified in our bodies every moment we live and with every breath we take.

—G. Allen Fleece,
in *The Gospel Call*

HE IS WONDERFUL

Isaiah 9:6, 7

- I. His Wonderful Person (v. 6a)
- II. His Wonderful Power (v. 6b)
- III. His Wonderful Name (v. 6c)
- IV. His Wonderful Peace (v. 7)

—Kenneth Amsler

DEFINITION OF A CHRISTIAN

A mind through which Christ thinks;
A voice through which Christ speaks;
A heart through which Christ loves;
A hand through which Christ helps

—John Watson

Moody Monthly

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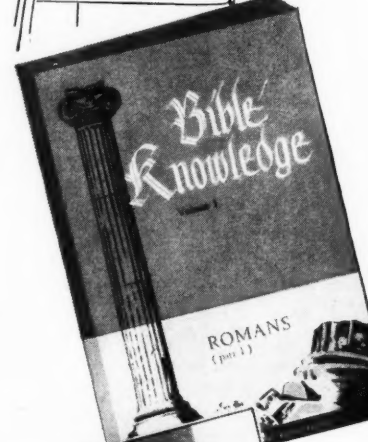


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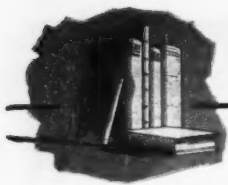


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G. COLEMAN LUCK, EDITOR

Introductory Guide to the Old Testament, by Merrill F. Unger.

This is the first-prize winner in the Zondervan Christian textbook contest and is worthy of the award in every sense of the word. In a field dominated by liberal scholarship, this sound, scholarly work from the pen of the professor of Old Testament at Dallas Theological Seminary is encouraging and a cause of rejoicing.



Unger

The author not only exposes the doubt, confusion, uncertainty and unsoundness of the negative criticism of the Old Testament, but brings a wealth of information and Bible knowledge to the reader, confirming the integrity, authenticity and uniqueness of the Old Testament revelation in a "positive and instructive treatment of the sacred record."

Each book of the Old Testament is examined with regard to date, authorship, contents, etc. A valuable bibliography is appended to each section; and an index of names, subjects and Scripture texts renders its content easily available for special reference. This valuable addition to the library of Christian faith and knowledge provides the answers to the so-called higher critics.

420 pages. Zondervan Publishing House, Grand Rapids. \$4.95. N.J.S.

Famous Messages of William R. Newell.

This volume gathers together twenty-four messages by one of the best known Bible teachers of recent years, most of the messages unpublished till now. They cover a variety of subjects, some being profoundly and sweetly devotional, and some verging on the controversial; some a trumpet call to holy living, and some on the prophetic theme. The Lord's Supper, healing, sanctification, Antichrist, the cross, the resurrection, heaven are but a few of the subjects dealt with in direct, vigorous style.

The author pays little heed to sermon structure. He has a message to deliver, and he delivers it in the spirit of the prophet. Some may regret the inclusion of one or two, such as "Seven Classes of Professing Christians," but all must sense the author's high vision, his noble standards for the Christian life, and his loyalty to his mission. None will read these pages without heart searching and real spiritual profit.

251 pages. Moody Press, Chicago. \$3.00. J.C.M.

What Happened Before, by Mignon Brandon Rimmer.

Four groups of Bible stories are given in this book as the experiences of four children, Rhoda, Miriam, Simon, and Joel. For example, under the chapter entitled "Joel" are the stories of the Good Shepherd, the raising of the son of the widow of Nain, and the stilling of the tempest. The incidents, although among the favorites of all who are acquainted with Bible stories, are so interestingly told that they will thrill the heart of the reader. These stories are suitable for primary and early junior age.

31 pages. Research Science Bureau, Duluth. 50c. A.K.G.

The Annals of the American Academy of Political and Social Science, March 1952.

This particular number deals with ethical standards in American public life, and consists of articles contributed by nearly twenty professors, correspondents, U.S. sen-

ators and others. The introductory article is by Senator Kefauver, others are by Charles P. Taft and Paul H. Douglas. The articles are grouped under several heads, such as "Patterns of Public Morality" and "Sources of Influence and Pressure." The last third of the volume is devoted to book reviews.

While the treatment is seldom definitely Christian, there is value in a study such as this, of the ethics of our public life. Then there is one article entitled, "Do Churches Exert Significant Influence on Public Morality?" To this the answer seems to be both yes and no.

255 pages (paper). The American Academy of Political and Social Science, Philadelphia. \$2.00. J.A.S.

He Expounded, by Douglas M. White.

A fine work on a significant subject. Because of the widespread misunderstanding concerning the nature of expository preaching and the great lack of genuine exposition in the modern pulpit, a book on this theme is very much in order.

The author presents his material with clarity and simplicity. Various aspects of the subject treated are: "The Origin of Exposition," "The Progress of Exposition," "The Appraisal of Exposition," "The Expediency of Exposition," "The Technique of Exposition," and "The Outgrowth of Exposition." His step-by-step analysis of the technique of exposition is very well done.

This excellent volume ought to be in the hands of every minister and ministerial student who sincerely desires to "rightly divide the word of truth."

159 pages. Moody Press, Chicago. \$2.50. J.M.

Nietzsche and Christian Ethics, by R. Motson Thompson.

In this little monograph we have a contribution of distinctive relevance to current history. The writings of Nietzsche were the very fountainhead of the philosophy "might makes right," underlying the militaristic and totalitarian ideologies that have wrought such devastations in the world of today. The author of this critique, after a very lucid exposition of the principles in Nietzsche's antichristian philosophy, shows how they were rooted in a misunderstanding of Christianity as a slave morality and of Christ as an ethical Teacher rather than the divine Saviour. The evangelical cause will be aided by this very able exposé of the fallacies in the philosophy of one who was "the most powerful assailant of Christian morality" in modern times.

100 pages. Philosophical Library, New York. \$2.75. C.N.B.

Faith and Sanctification The Providence of God, by G. C. Berkonwer.

These are the first two volumes to appear in the first American edition of a series of nineteen monographs covering the entire field of Christian theology. The author as professor of systematic theology at the Free University in Amsterdam, the Netherlands, is wielding a powerful influence over theological thinking in Europe, and the publisher is to be commended for bringing out his works in English translation.

The first of the above mentioned books is an exceptionally satisfactory defense of the thesis that while we are not saved by good works we are saved for good works. It is incumbent upon believers to justify by their lives the faith that justifies the soul. More sinners would find justification through faith in Jesus if they found more justification of faith in Christians. But it is only in the soil of a faith in Christ affecting the whole life that the fruits of righteousness can be grown.

The Providence of God comes to grips with agonizing problems of thought that

have been catapulted into the foreground of human awareness by the tragic trends of contemporary history. How are we to reconcile the power, wisdom and goodness of God with what is going on in the world today? While not minimizing the seriousness of the current situation, the author, after pointing out the weakness and untenability of attempted solutions, lays down foundation principles for a constructive faith in God's sovereignty and providence strong enough to withstand the wildest blasts of Satanic opposition.

193 pages. \$3.00; 294 pages. \$3.50. Wm. B. Eerdmans Publishing Co., Grand Rapids. C.N.B.

How to Study I Corinthians, by Joseph M. Gettys.

This booklet of twenty lessons has been designed to teach the student how to get at the meat of the Word for himself. It fills a vital need in this respect. Its questions stimulate interest. Its answers satisfy the soul. Its interpretations provoke thought probably more than they denote dogma.

Highly recommended for adult study groups such as home Bible classes. 128 pages. John Knox Press, Richmond, Va. \$1.25. C.L.H.

How to Teach I Corinthians, by Joseph M. Gettys.

This booklet is the teacher's companion to the author's textbook, *How to Study I Corinthians*, for the student. The twenty lessons are co-ordinated in the two booklets. Here, again, the teaching is thought-provoking. Additional material has been included to give the teacher that necessary advantage of information over his pupil.

That teacher who lectures readily, but has a problem in obtaining class discussion will find a solution in the author's fine art of questioning.

107 pages. John Knox Press, Richmond, Va. \$1.50. C.L.H.

A Catholic Speaks His Mind, by Thomas Sugrue.

This author, a Roman Catholic, speaks his mind concerning America's religious conflict. He calls religious tolerance, as now practiced, "an armed truce" and shows that the old differences persist behind a curtain of hypocrisy and social manners. He thinks it is but personal opinions which are the basis of the prejudices of what he calls sectarianism, and he considers this sectarianism restrictive and irritating in social life.

He thinks that religion is being defeated and its purpose perverted by this sectarian poison in the spiritual life—as he would call it. Man's search for inner and outward peace, through good reputation with men and "feeling well" with God, is being frustrated by these conditions, the author argues. He feels and writes as he does because he thinks as a Roman Catholic. He imagines he is being outspoken against his own church's faults and almost commends himself for his courage.

There is no question as to the graphic rhetoric of the author. The book will prove of much interest to Protestant pastors and thinking Christians. We can at least pray for the writer of this book that he be led a step further in his thinking.

64 pages. Harper and Brothers, New York. \$1.00. A.M.D.

Studies on Book One of the Psalms, by H. A. Ironside.

Clear, simple meditations on the first forty-one psalms, by the late beloved pastor of Moody Church. These messages, originally preached in his own pulpit (evidently quite a while ago) and printed in *Moody Church News*, now appear in book form for the first time. Emphasis is on the Messianic element in the psalms, e.g., of Psalm 1 it is said, "There is only one Man who ever walked through this scene to whom these words apply."

250 pages. Loizeaux Bros., New York. \$2.50. G.C.L.

The History of Israel, by J. M. Weidenschilling.

Two books bear this title; one is designed as a teacher's manual and the other for pupils in Lutheran church schools. The work covers Israel's history from early days as a nation in Egyptian captivity until the days of Christ. A paragraph in the

Moody Monthly

pupil's book connects Israel in Egypt with the origin of the nation in Abraham (Gen. 12) through his son and grandsons, the sons of Jacob. A final paragraph covers the history from Malachi to the time of Christ.

It is an adequate history faithfully related. The review questions are excellent. The author's denominational viewpoint emerges from time to time, but does not hurt the historical aspect of the subject and seldom affects the spiritual interpretation.

Teacher's manual, 172 pages, \$1.25; pupil's manual, 164 pages, 75c. Concordia Publishing House, St. Louis. A.M.D.

BOOK BRIEFS

Billy Catches a Vision, by Harold B. Street. This interesting and well written story tells how the Lord led a young boy to do something about the need of the mission field, and how the sincere act of this young Billy was used to arouse a whole church to the challenge of the missionary enterprise so as to advance the cause of Christ in a material way. 64 pages (paper). Moody Press, Chicago. 35c.

Followers of Jesus Around the World, by Mildred Hatch. A helpful booklet of devotional stories and daily Bible readings, all centering around the missionary theme. 64 pages (paper). Warner Press, Anderson, Ind. 35c.

Adventuring with God, by Mildred Hatch. Similar to the above, except that the aim is to give the young a guide in their individual devotional life. 64 pages (paper). Warner Press, Anderson, Ind. 35c.

Worship Programs for the Small Sunday School, prepared by Gertrude Little. This book meets the need of small Sunday schools by presenting twenty-six different programs to be used in a fifteen or twenty minute opening period before classes meet for the lesson. 94 pages. Warner Press, Anderson, Ind. \$1.00.

The Epistle to the Hebrews, by G. H. Lang. A good analysis of the epistle, being both scholarly and yet designed for the use of the average layman, this volume would enrich any library. The warning passages have been applied to the circle of believers, and in one place (p. 70) the author contends that the Holy Spirit does not indwell all believers, which we believe to be unscriptural. 301 pages. The Paternoster Press, London.

A Leader Led, by Guy H. King. This most helpful exposition of minute details in I Timothy is a companion to the author's book on II Timothy, *To My Son*. Within the limits of revealing outlines valuable information has been condensed into pertinent form. The kind of book a busy teacher reaches for first in preparation of a lesson. 128 pages. Marshall, Morgan & Scott, London.

Messiah in the Gospel of Isaiah, by Gerald L. Stover. The reader will find valuable help and inspiration in this warm and devoted exposition of Isaiah 53 by a lover of God's ancient people. The meaning of Hebrew words, other translations, along with references and incidents from various portions of Scripture, help make the meaning clearer and more impressive. 54 pages (paper). Author, 302 W. Chestnut St., Souderton, Pa. 35c.

When Loved Ones Are Called Home, by Herbert H. Wernecke. A beautiful and comforting little treatise for the Christian whose Christian loved ones have gone to be with their Maker and Father. Appropriate poems and experiences of other saints, with fitting comments by the author make this booklet one of real worth and consolation. 52 pages (paper). Baker Book House, Grand Rapids. 60c each, \$6.00 per dozen.

For Love for Life, by Nell Warren Outlaw. This deeply spiritual book concerns itself with the presence of Christ in human experience. It appeals to believers for the deepening of their prayer life, the enriching of their study of the Bible, and the vitalizing of their lives as Christians. Any reader will greatly profit from frequent reading of this message. 160 pages. Fleming H. Revell Co., Westwood, N.J. \$2.50.

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The Book of Thirty Centuries, by Stanley Rypins. A liberal work on Bible introduction written by a professor of English at Brooklyn College. Of value only in showing the present state of destructive criticism. 420 pages. The Macmillan Co., New York. \$7.00.

Treasury of Quiet Talks, by S. D. Gordon. This book, containing eighteen examples of the varied works of the author selected from fourteen volumes of his Quiet Talks series, will be both a blessing and a challenge to young and old. 251 pages. Fleming H. Revell Co., New York. \$2.50.

How Christ Came to Church, by A. J. Gordon. The story (which has already appeared in many editions) of a dream Dr. Gordon had in which Christ personally visited his church. This dream was used of God to revolutionize his ministry and the work of his church, resulting in the establishment of a work among the Jews, a Chinese mission school, an industrial home, a training school, and tremendously increased offerings for foreign missions. Also included in the volume are sections on the life of Gordon and “the dream as interpreting the man.” Highly recommended. 123 pages. The Judson Press, Philadelphia. \$1.50.

The Cross for Every Day, by Richard R. Caemmerer and Jaroslav J. Pelikan. Sermons and meditations preached by two Lutheran pastors to their congregations at special Lenten services in 1951. 113 pages. Concordia Publishing House, St. Louis. \$1.50.

Gold of Her Glory, by Emmet Russell. The interesting romance of a girl whose beautiful red-gold hair gives her the nickname “Flame.” Whether she is at work or enjoying good times with her friends, some of whom come from widely differing backgrounds, we see Christ as the center of her life. It is unfortunate that there are a number of errors in English. 168 pages. Van Kampen Press, Wheaton. \$2.00.

Here is Help for You, by James Gordon Gilkey. This book of revised sermons by a minister of the Congregational Church presents psychological rather than pure spiritual aid. Our feeling is that it treats the symptoms rather than providing a real scriptural cure for humanity's trouble. 164 pages. The Macmillan Co., New York. \$2.50.

Sermons on the Ten Commandments, edited by H. J. Kuiper. The editor has brought together eleven sermons by as many ministers of the Dutch Reformed Church, each dealing with a separate commandment except where two write on the third. Theologically sound and scholarly, each sermon is the more enjoyable as studied and reread. Heartily commended. 175 pages. Zondervan Publishing House, Grand Rapids. \$2.50.

Of Men and Angels, by Lon Woodrum. One of the prize winners in an international Christian fiction contest, written by the Oklahoma Conference evangelist of the Evangelical United Brethren Church. The intriguing story is well told and the balance between the humorous and sad is artistically achieved. Young people will especially enjoy it. 255 pages. Zondervan Publishing House, Grand Rapids. \$2.50.

Faith with a Pick and Shovel, by Arthur Ballard. This book is the spiritual autobiography of a man who lost faith and almost lost hope as he traces step by step his search for God. This search led him into the fields of astronomy, geology, biology, botany, and embryology, and not only to the conclusion that there is a God, but to faith in Christ as his own personal Saviour. A few of the author's opinions cannot be endorsed. 121 pages. The Paternoster Press, London. In U.S. through Christian Evidence League, P.O. Box 277, Malverne, N.Y. \$1.00.

So You Want to Speak, by Mark W. Lee. A small volume on the subject of speech; not purporting to be a textbook, but for popular reading, written by the professor of this subject in the Northwestern Schools. Contains many helpful suggestions that should induce public speakers to master the science of speech. 109 pages. Zondervan Publishing House, Grand Rapids. \$1.50.

Sacred Marriage Vows, by Bernard Brunsting. A helpful gift brochure to aid those starting a new home to make it distinctly Christian. The three sections deal in order with husbands, wives, and their life together. The booklet also contains a place for congratulations, marriage certificate, guest register, and gift register. 56 pages. Baker Book House, Grand Rapids. 75c each; \$9.00 per dozen.

Christianity is Personal, by Fred L. Fisher. A strong, Bible-centered, Bible-teaching book, outlining the conflict between ecclesiasticism and personal Christianity. The author is professor of Bible in Hardin-Simmons University, Abilene, Tex. 151 pages. Broadman Press, Nashville. \$2.00.

Answered by the Master, by R. C. Campbell. Eleven sermons based on questions asked Jesus by friend and enemy. The messages are true to the Bible and sound the evangelistic note in a most vital way. 138 pages. Broadman Press, Nashville. \$1.75.

Evangelism, Christ's Imperative Commission, by Roland Q. Leavell. This volume is a tremendous challenge to present-day evangelism, being the product of the author's work as professor of evangelism in New Orleans Baptist Theological Seminary (of which school he is also president). He deals with the need for evangelism, historic illustrations, methods and techniques, etc. 234 pages. Broadman Press, Nashville. \$3.00.

Forest Folk Tales, by Marian M. School-land. A good bed-time storybook for reading to children who cannot yet read for themselves. The author has “humanized” the forest folk in a simple though interesting way. 89 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids.

I Will Follow Jesus, by Elizabeth Norton Jones. This provides the Baptist youngster with an attractive equivalent of the *Shorter Catechism*, written on his level of understanding, and will challenge the young child to a vital relationship with his church. Its best function is that of making parents realize their importance as spiritual guides, revealing and interpreting Christ as Friend, Saviour, and Guide. 64 pages. The Judson Press, Philadelphia.

The Joy of Study, edited by Sherman E. Johnson. This collection of essays, written by students, colleagues and friends of Frederick C. Grant of Union Theological Seminary in honor of his sixtieth birthday, contains some helpful notes, but is thoroughly permeated with liberal notions. 163 pages. The Macmillan Co., New York. \$2.75.

Gospel Facts and Doctrines, by C. F. Hogg. It is a pleasure to bring to the attention of Christians this recent book by a well-known teacher and writer. The great truths pertaining to the person and work of Christ are presented with many new facts, which furnish further light on the Christian faith. 104 pages. Pickering and Inglis, London. \$1.75.

Refreshers for God's People, compiled by Keith L. Brooks. Short pastoral messages to the members of every church where the true gospel is preached. The author wishes pastors to be free to use them in church bulletins or pastoral letters. 96 pages (paper). American Prophetic League, Inc., Los Angeles. 65c.

Jack Schuler's Short Sermons. Thirty-eight brief selected sermons, each of which is Christ-centered. The author has real literary ability—the passion of his preaching is seen and felt in his writing. 152 pages. Zondervan Publishing House, Grand Rapids. \$2.00.

Saints Alive, by James Adair. True stories of “saints alive”—experiences of living Christians from various walks of life. All will bring blessing to the heart of the reader. 159 pages. Van Kampen Press, Wheaton, Ill. \$2.00.

The Churches in English Fiction, by A. L. Drummond. A literary and historical study of British and American fiction from the

regency to the present time. Various quotations reveal the impact of great preachers and religious movements on the people of their generation. A good reference work, but of no particular significance in an inspirational way or as a book of Christian instruction. 324 pages. Blessing Book Co., Chicago. \$3.50.

God Lit a Candle, by Gwynn McLendon Day. A compilation of some 80 short poems of extreme interest, under such headings as "of praise," "of prayer," "of faith," "Christian life," "blessed hope," etc. Choice morsels with which to garnish sermon material. 95 pages. Exposition Press, New York. \$2.00.

Alcoholism or Abstinence, by C. Aubrey Hearn. Another volume denouncing the use of alcohol. Treats the entire scope of the subject in a very thoughtful and sane manner. 96 pages. Standard Publishing Co., Cincinnati. Paper, 85c; cloth, \$1.50.

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We Worship Together, stories by Howard Fischer and pictures by Joanne Brubaker. Three attractive booklets in which the illustrations predominate. A very short sentence or word on each page describes the truth or attitude to be taught. 8-9 pages each. Moody Press, Chicago. Paper, 10c; plastic, 25c; linen, 35c.

The New Life, by H. J. Boettcher. A pupil's workbook, intended as supplementary learning activities in connection with catechism classes. Each of the 33 units presents home activities for one week. 141 pages (paper). Concordia Publishing House, St. Louis. 80c.

Inspirational Talks for Women's Groups, by Florence Kerigan. A wealth of material for the leaders of women's groups. The biblical material, everyday illustrations, and comments lift life out of the ordinary and gild the commonplace with the glory of Christ. 124 pages. Standard Publishing Co., Cincinnati. 85c.

Children and Youths of the Bible, by Lulu Rumsey Wiley. A compilation of Bible passages, with a running commentary, relating to the lives of children and young people. Not suitable for children themselves, as it lacks illustrations and language geared to the experience of modern children, but could be used as a source book for teachers and parents. 288 pages. Author, 4202 Southeast 16th Ave., Portland 2, Ore. \$1.35.

Pine Tree House, by Audrey Dines. An interesting and moving story about girls and school life, with the gospel message ever present. Teen-agers will love the school atmosphere. 153 pages. Victory Press, London.

The Quest for Serenity, by G. H. Morling. This devotional volume, by the principal of Baptist Theological College of New South Wales, is the kind that will warm the believer's heart and encourage him to appropriate blessings laid up for him in Christ Jesus. A sane contribution to the current literature of the inner life. 91 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.50.

Such Thoughts of Thee and Other Poems, by Miriam Sieber Lind. A little book of poetic thoughts of a busy Christian mother. 81 pages. Herald Press, Scottsdale, Pa. \$2.00.

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The Progress of Dogma, by James Orr. A fascinating treatment of the history of Christian doctrine or "the progress of dogma." Dogma is defined by the author as "those formulations of Christian doctrine which have obtained authoritative recognition in wide sections of the Church, and are embodied in historical creeds." The writer was a professor at the United Free Church College, Glasgow, and this work represents the Elliot Lectures delivered at Western Theological Seminary in 1897. 365 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$3.50.

The First Year's the Hardest

[Continued from page 863]

lieving that in and through Him we should become like those great missionary leaders of former days. We could not help but be disappointed, however, when we came depending upon fellowship with man to lead us to deepness in Christ.

♦ ANOTHER of the problems we faced was that of becoming so involved in routine duties that we tended to forget for whom we were doing it all. We needed more time with Him, but the very thing we needed was crowded out by the multitude of drudgeries that seemed to hold us in their grasp.

Paul's perspective on this score was a bit clearer than mine. He often spoke to me about letting some of the work go to concentrate on language study and devotional periods. And I believe that every new missionary must face a time when he has to decide which things are more important.

Now I have learned to pray while I am doing the thousand and one things which take time but not too much mind. And only recently the Lord has given me a phrase that has placed these duties on a higher plane: "For ye serve the Lord Christ."

♦ THERE has been at least one other important lesson I have had to learn. As a missionary wife, I have had to become used to seeing Paul go on evangelistic and business trips, sometimes for overnight, sometimes for weeks at a time.

The days during Paul's first absences were not so bad. Though I had to learn to do some of the "man" jobs around the house, still I was busy. But when darkness came, the strange noises became more insistent and the stories I had heard of robbery and plundering became most vivid.

The first time Paul went away for overnight, I slept very little. Later the Lord spoke to me very definitely about His omnipresence, and I slept.

Difficult as all of these things have been, we are glad for them now and have come to think of them as an important part of our missionary preparation. Now, with our first year behind us, the very fact that we will soon be in a work contented us. Paul will be teaching in the missionary children's school that is being set up this year, as well as doing visitation among the nationals in Rubio. And there will be other work to keep him busy and content in the knowledge that he is doing something for the Lord.

As for me, the times of homesickness are fewer, but often as I think of the coming of the new little one, of teaching classes in the school and taking a story hour for the children, besides the regular household chores, I feel a little hemmed in. Nevertheless I know that He who has kept us and enabled us to meet the problems of this past year will continue to strengthen and encourage us for the work of the year—and years—ahead.

Prayer is the key of the morning and the bolt of the night.—Beecher.



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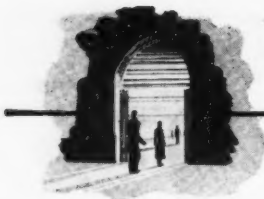
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August, 1952



INSTITUTE AND ALUMNI

HERBERT LOCKYER, JR. EDITOR

82 Graduate at Spring Commencement

EIGHTY-TWO seniors received their diplomas at the spring graduation exercises June 6, at 7:45 p.m., in Torrey-Gray Auditorium. Dr. William Culbertson gave the commencement address for the first time since he has been president of Moody Bible Institute.

The graduating seniors marched in as the processional "Pomp and Circumstance" was played. Following the hymn, "Praise Him, Praise Him," Dr. G. Coleman Luck read the Scripture; Moody Chorale sang "Good It Is to Thank Jehovah" (Schubert); and Kenneth S. Wuest led in prayer. Later the Chorale sang "Songs in the Night" (Houghton-Soderstrom).

Presentation of the diplomas by Ruby A. Jackson, secretary of the faculty, followed the address. Thirty-five members of the class are now slated for the foreign

field, three for home missions, and forty-four to serve in other Christian work. Some plan further training.

S. Preston Rockholt was at the organ, David Smart at the piano, and Earle Hulin directed the congregational singing. The program concluded with the singing of the "Christian Fellowship Song," and Dr. S. Maxwell Coder pronounced the benediction.

Betty Jean Crocker represented the senior women and Edwin Harold Colson spoke on behalf of the men at the class exercises at 10:30 a.m. in Torrey-Gray Auditorium.

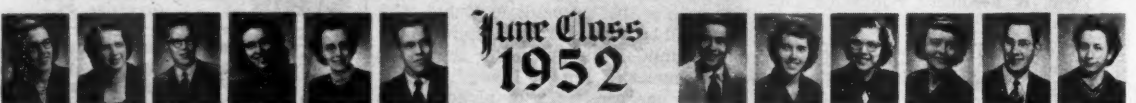
Miss Crocker, graduate of the Missionary Course, chose as her subject, "Bearers of the Seed." Active in student affairs, Miss Crocker served as president of the Women's Student Council, as well as vice-president of the Recreation Club.

Colson, a General Bible graduate, built his message around the class motto, "Bearing Precious Seed," taken from Psalm 126:6. He served as treasurer of the Recreation Club and participated in other extracurricular activities.

Saved at the age of thirteen, Colson was raised in a Christian home, but has come to know the truth and reality of God's Word during his stay at MBI. He plans to go on with his training, and has chosen as his life verse Ephesians 3:8.

Donald H. Philips, class president, presided over the class exercises; Roger Rose directed the music. "A Sower's Prayer" and "Shall I Empty Handed Be?" were sung by an ensemble of mixed voices.

Bernard E. DeBar, the class vice-president, presented the class picture to the Institute on behalf of the graduating group.



**June Class
1952**

"Bearing Precious Seed" Proverbs 12:10

Master Photo



ALUMNUS OF THE MONTH

ARTHUR W. McKEE, executive manager of Winona Lake Christian Assembly, Winona Lake, Ind., completed his studies at MBI in 1912.

A MARVELOUS voice, a captivating personality, and a spiritual sense of humor—put these together and you have a thumbnail sketch of Arthur W. McKee, the singing evangelist. Mr. McKee has been in Christian work for forty years, traveling from coast to coast with such evangelists as Gipsy Smith, Sr., and Dr. P. W. Philpott.

For five years he was music director of Moody Church, later going to serve as associate pastor of the Church of the Open Door in Los Angeles. Some critics have labeled him the "Caruso of gospel songs."

Mrs. McKee (Ethel Nelson), a gifted pianist, met her husband while she was studying at the Institute, and during the years she has assisted him in the ministry of music.

Says Mr. McKee: "I owe everything I got in religious music to Dr. Townner and the Moody Bible Institute."

Bob Cook Receives Alumni Award

Dr. Bob Cook, MBI graduate of 1930, received the alumnus of the year award at the annual alumni homecoming banquet held at Medinah Temple in Chicago June 5. Alumni president Al Smith made the presentation. Mrs. Cook accepted the award in the absence of her husband, who was in Sioux City in a city-wide campaign.

The following wire was received: "Deeply appreciate this award. I shall always be indebted to Moody Bible Institute for giving me a foundation in the Word and a passion for souls. These are great days of harvest. May every one of us be awake to the opportunity. Proverbs 10:5. Robert A. Cook, President, Youth for Christ International."

In a recent testimony, Bob Cook said: "The school that D. L. Moody founded is keeping up with every modern approach to gospel presentation . . . films, radio, planes, science . . . all geared to the old-time message of salvation. For today's teen-agers, I can think of no better word than that which my father spoke to me—'No matter what the Lord's will is for you, you'll be better off in any field after Bible school.'"

Jails and Hospitals

A Christian worker in Knoxville, Tenn., recently reported how a young father was saved in jail through the reading of the Colportage book, *Rosa's Quest*. After being released from jail, he led his wife to Christ. A short time after this, a Christian worker phoned their residence and was informed that the father was upstairs teaching the little girl her Sunday school lesson. This is

another household serving Christ now instead of Satan.

During the first six months of 1952 (from January 1 to June 30), 525 shipments were made of Colportage literature to jails and hospitals. These shipments include 270,000 tracts, 119,000 booklets, 63,000 Scripture portions, and 7,000 Colportage books, making a grand total of 459,000 pieces of literature.

Morningstar and Staples On WHJC

Fred Morningstar '39, and Fred Staples '39, now own and manage WHJC, "Heralding Christ Jesus in the Heart of the Hills." Located on the West Virginia-Kentucky border, the 1,000 watt station aims to daily proclaim the gospel to the Southern Appalachian Mountain region.

Licensed as the Three States Broadcasting Company, WHJC operates on a non-profit basis, although time is sold to carefully screened advertisers. Sunday is given over entirely to religious programs, and no time is sold. At the peak listening periods each day, a terse, pointed gospel message is given.

Briefs

▶ The old water tower on top of the 153 Building has been torn down.

▶ Guy C. Latchaw recently began his thirty-sixth year of teaching at MBI.

▶ Faculty member Wilma Benker has resigned to become assistant to the director of the Foreign Extension Department of Gideons International.

▶ Jans C. Christensen, baker at MBI for 25 years, died May 28.



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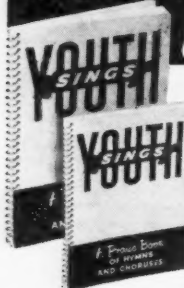
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Speake At Detroit Crusade

Detroit is to be the scene of a five-day evangelistic crusade featuring Dr. George S. Speake and "Sermons from Science." Sponsored by the Institute, the special meetings are designed to reach thousands of unchurched young people in the area. They will be held at Masonic Temple, 500 Temple Ave., August 5-9 at 8:00 P.M.

Speake, member of the Institute's extension department, has presented the gospel of Christ through scientific demonstrations for some three years in high schools, universities, service camps, clubs and churches. The scientist has challenged thousands of young people from coast to coast by frying eggs on ice, floating steel bars through the air, playing music with a flashlight, changing the deepest bass voice to a stratospheric soprano and other stunts—all to tell them of God's wondrous salvation.

Fred Kendall, of Israel's Remnant, Inc., and president of the Institute alumni fellowship in Detroit, and other pastors are serving on the crusade committee.

Faculty Engagements

Dr. William Culbertson—Aug. 2, Youth for Christ, Richfield, Pa.; Aug. 3, Federation of Men's Bible Classes, Lewistown, Pa.; Aug. 8-17, Island Grove Camp Meeting, Mexico, Pa.; Oct. 10, New Jersey State Christian Endeavor Convention, Broadway Baptist Church, Paterson, N.J.

Nathan J. Stone—Aug. 3, Trinity Presbyterian Church, Chicago, Ill.; Aug. 10, Trinity Presbyterian Church, Chicago, Ill.

H. R. Cook—Aug. 3, Winnetka Bible Church, Winnetka, Ill.

Dr. G. Coleman Luck—Aug. 3, LaGrange Bible Church, LaGrange, Ill.

Dr. J. C. Macaulay—Aug. 3, First Baptist Church (Village Church), Western Springs, Ill.

Otto F. Schoerner—Aug. 24, Trinity Presbyterian Church, Chicago, Ill.

Dr. P. B. Fitzwater—Aug. 31, Trinity Presbyterian Church, Chicago, Ill.



Blues predominate as servicemen listen attentively to a gospel message at the San Diego CBMC center.

Service Center Spotlight

CBMC Service Center, 1009 Columbia Street, San Diego, Calif.

FOR eight years San Diego's CBMC service center, at 1009 Columbus Street, has provided free canteen and recreational facilities for servicemen in a wholesome Christian atmosphere.

This center in San Diego has an unusual opportunity and challenge as the headquarters of the Eleventh Naval District are located nearby with thousands of men passing through the city to and from the Korean combat area. Hundreds of teen-agers are also stationed in the area at the Navy's recruit boot training center. These boys are very responsive to the gospel, according to Norman J. Crider, director of the center. In a single month recently more than five hundred professed faith in Jesus Christ as Saviour.

One popular phase of the center's weekly program is the Java Club, sponsored by the Floating Society of Christian Endeavor from 8:30 to 9:30 each Sunday morning. The club has met continuously since 1946. During this time more than 950 servicemen have made first-time professions of faith and nearly 3,000 have reaffirmed their faith in the Lord.

The center offers free coffee, doughnuts, and cake every evening, with facilities for playing games, such as ping-pong. A lounge is provided for writing letters.

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YOUTH

HAZEL GODDARD, Editor

Supplement



HE PLAYED HIS WAY . . . to the Mission Field



Early morning tropical sun casts a strange light over one of the patio classrooms where Dick studied Spanish with some sixty-five other young missionaries. Study was intensive, with only four or five students per class, and in three months Dick was able to hold his own in any conversation. Musical ability helped.

He Played to the M

FEW missionaries-to-be ever have a chance to visit the foreign mission field before they have finished their training—but his piano-playing talents earned Richard Foulkes, of Lima, Ohio, just that opportunity this year.

The Latin American Mission invited him to spend a few months in San Jose, Costa Rica, learning to speak Spanish, then follow up with an evangelistic itinerary as pianist and accompanist for opera baritone Anton Marco. Some of his experiences in Costa Rica may open your eyes—as they did his—to what life on a mission field is really like.

Dick, now a student at Fuller Theological Seminary in California, was graduated in 1950 from Juilliard School of Music, where he was president of the Inter-Varsity chapter. He is due to return to seminary in September.

Little boys from Latin America enjoy a good swing just as much as little boys anywhere else in the world. On a visit to a missionary orphanage high in the mountains, Dick took time out to give Hernan and Enrique a push.



One of a missionary's important jobs is visiting in the homes of nationals. Bible in hand, Dick and Victor Monterroso, a graduate of a U. S. Bible institute, call on an aged woman.



ved His Way...

to the Mission Field

Pictures and story
by Elisabeth Fletcher



What do you eat on the mission field? If you're in Latin America, plenty of rice and beans—but also good tropical vegetables, fruits, meat, and fresh-grown coffee, even if you can't eat lettuce and celery! Dick took most of his meals in the dining room of the seminary with other missionaries.



Dick found that singing God's praises in Spanish—or any other foreign language—is a real spiritual experience. Here he is joining with young people in Sunday school at San Jose's large downtown Bible Temple.

Whether in a group or with an individual, Dick found his visit to Latin America a wonderful experience! Latin America Mission Photos





Trained workers are needed to take the gospel to children like these. Devaney Photo

If you want a job

that's never routine,

never monotonous . . .

If you can drive 100 miles

over icy roads,

live out of a suitcase . . .

perhaps this is for you.

They Can Be YOUR Children

By Faith Coxie Bailey

EIGHT out of ten of tomorrow's church members will be the children won to Christ today.

Of tomorrow's missionaries to Africa, China and South America, seven out of ten will have accepted Christ as children.

"Yet, in one corner of the United States—northern New England and northern New York state—85 per cent of the eleven thousand children in our released-time classes never go to church or Sunday school," says Miss Dorothy Simond, director of Christian education for the New England Fellowship. "You'll find that's the picture in rural areas from Oregon to Alabama, where churches are scattered and cars are scarce. In the cities, the story differs slightly. The kids may have a church around the corner, but how often are they inside it?"

"If we want churches tomorrow," Miss Simond continues, "we must win the youngsters today. And how? With more and more trained children's workers to take the gospel to them."

♦ Miss Simond points to her own specialized job as being representative of the field of children's work that offers full-time service opportunities as varied as a roomful of pre-teen-agers themselves.

Recently chosen for the post of director of Christian education, Miss Simond, a young, energetic woman in her twenties, calls her present work supervisory. Under her charge are all the released-time Bible teachers sponsored by the New England Fellowship. Each week she

reviews her staff's work reports for the last seven days; twice a year she rounds each circuit of schools with each teacher, appraising methods, giving advice. In the summer, she commands Camp Hope, vacation reward for the boys and girls who learn three hundred verses under released-time instruction.

Saturday morning finds her at Boston's radio station WMEX, handling a radio program geared to youngsters. Between speaking engagements that may take her one week to Philadelphia, the next to Burlington, Vt., to speak about the fellowship's particular brand of children's work, she spends occasional days at her Boston desk, writing the correspondence courses used by her staff as follow-up for the boys and girls who accept Christ.

♦ "But for every director there is a staff of children's workers," says Miss Simond. And she knows their work well, for until last fall, she was a released-time Bible teacher herself.

"In released-time, you work with the children during school hours. In some states, in rural areas, you may go into the classroom, as our teachers do. In others, the youngsters meet with you in a church," she explains.

"Often you follow an outline of religious and moral instruction given you by the state. Spending an hour in each school, you may lead fifteen minutes of singing, then drill memory verses for ten more. Lessons can describe Paul's missionary journey, or explain a psalm, but

they always center on Christian teaching, and of course, acceptance of Christ.

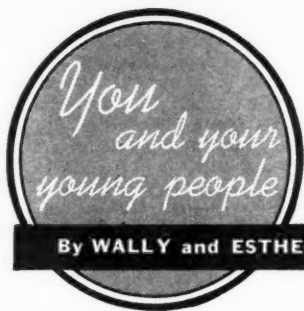
"You never know what you're getting into. Sometimes it's a one-room school with nine pupils. Sometimes it's a modern ranch-style consolidated school with an enrollment of almost three hundred. You have to be adjustable. When I faced a session with eight grades in one room, I leveled my talk to the fifth graders. But everywhere, I used my flannel-graph.

"Briefly, that was my job. In order to do it, I covered eight hundred miles, from Bangor to Houlton, Me., every two weeks. For fourteen nights in a row, I unpacked my well-worn suitcase in a different bedroom. Every day, I moved on to the next school on my list. At the end of two weeks, I caught up with myself and started the loop all over again."

Released-time teaching is just one way of working directly with young lives. You might consider the Bible club movement. Here you'll work with informal, friendly clubs held in private homes for neighborhood children, rather than teach in public schools. In these clubs, you'll use many of the same techniques released-timers do—chorus singing, flannelgraph, verse memorization, Bible lessons. Then denominations are always on the alert for trained workers who not only can teach children and organize rallies and campaigns, but can also train laymen for children's work.

♦ Nor everyone, however, is destined to be a children's worker. Not everyone

[Continued on page 878]



Spotlight on Sin

By WALLY and ESTHER HOWARD

REMEMBER when you were a boy and lay awake all night worrying over some sin you had committed—one you would quickly rationalize today and promptly forget? We propose to discuss the great big subject of *sin* this month, and we believe it's particularly appropriate for a teen-age group (or even younger) because youngsters are more sensitive to sin than older folks.

Modern psychology, of course, would disagree and tell us not to touch the subject of sin with youngsters. Talk about sin in a rescue mission, they might suggest, but not Sunday night to a church youth group. But the time to talk straight about sin is when you're dealing with young people. Help them to see the enormity of its consequences, its subtle deceitfulness, its hideous power. The bum on skid row is hardened to whatever may be said about sin. But your high school group can be made to feel the conviction of sin that leads a person to salvation proffered by Jesus Christ. So here goes with what the Bible says about SIN.

First Sunday: It's a Fact!

There's really no need to argue about why God permitted sin to intrude into His universe. It's here and everyone knows it. For an attention-getter as you begin your program, you might offer to prove that two out of five people owe their jobs to the fact that men are sinners. Then list all the occupations that owe their existence to the fact that people can't be trusted: policemen, bankers, accountants, examiners, many lawyers, supervisors, wardens, FBI, auditors, and so on.

Every normal individual will admit that he's "not perfect," but to bring him to a true estimate of himself, where he sees himself as a sinner deserving eternal separation from God, is the duty of the Christian worker.

The reason why people don't realize the terrible condition they're in is that they are comparing themselves with others and don't think themselves to be too bad. (Every athlete thinks he's a lot better than he really is, if the coach would just realize it and give him a chance to show his ability.) But have they ever checked themselves with God's standard?

Call a person a sinner and he's likely to think you mean he's a criminal. Now a criminal is one who has broken man's law, and the only way you can tell is to know the law. A sinner is one who has broken God's law, so you must know what His law says. Have you ever read the Ten Commandments, especially in

the light of Jesus' comments in Matthew 5? The law was given, you know, to bring a knowledge of sin (Rom. 3:20); so we suggest that you turn to Exodus 20 and

read the law carefully. Any honest person will have to admit that he has not kept any of the law.

Sin is never so sinful as it is in God's presence. Get with the crowd and you can laugh it off. Get alone and you can rationalize it. But get with God and it is black and dirty. (That's why people stay away from God. They don't want to reveal their dirtiness.) Enter a room with dirty hands where the only light is at the far end and at first people won't notice your dirty hands, but as you approach the light the dirt will stand out.

Read aloud I John 1:5-7. How wonderful it is that God who has no sin, and who cannot fellowship with us in our sin, has a way of cleansing away our sin so that we can fellowship with Him in holiness! The more conscious we are of sin, the more we can appreciate the greatness of God's salvation.

Second Sunday: The Worst Sin

If you were asked to name the worst sin prevalent in your home town, what would you say? Drunkenness? Immorality? Murder? There is a sin much worse, because it is the sin out of which all other sins emanate, and because every man and woman is guilty of it.

It's the sin of leaving God out. Turn

to Romans 1:21-32. The last four verses of this passage list some terrible sins, but before the list comes a history of the root sin. It all began when man who knew God refused to honor Him as God, neither was thankful. (We're quick to blame God when things go wrong, aren't we, but seldom do we thank Him for His gifts.) So, because man left God out of his life, God left him out, turned him over to the kind of unclean practices that result when a man takes things in his own hands.

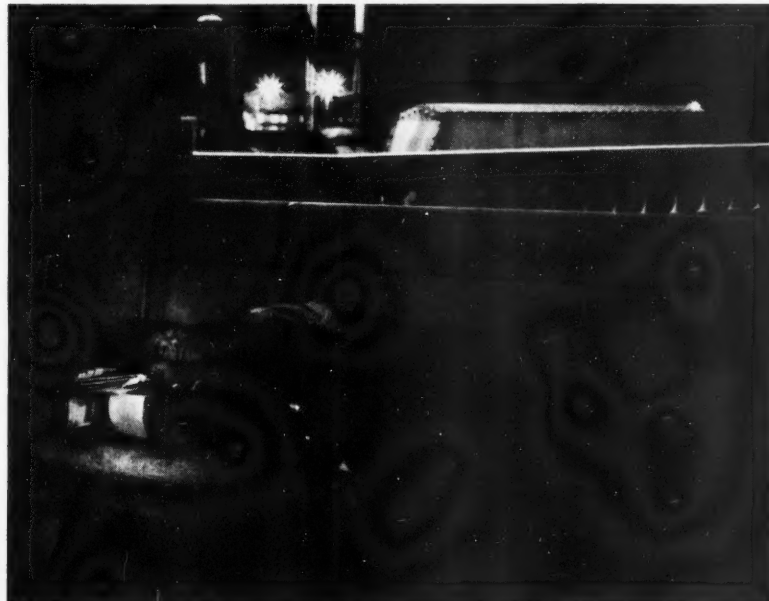
If you have time you can go back to Satan's first sin (Isa. 14:12-15; Ezek. 28:12-19) and see how the chief angel decided to get along without God—to be a god himself—so that God had to cast him out. Then in the garden of Eden he tempted Adam and Eve to make themselves independent of God, and as a result sin entered the human race. Now we are born in a sinful race.

Get this straight: we are not sinners because we commit sin, we commit sin because we are sinners. An apple tree is an apple tree long before it bears apples. When it bears apples, it just proves that it's been an apple tree all along. A child who isn't even old enough to sin consciously is nonetheless a sinner, and it will all come out in due time.

Satan was the first sinner. All of us are just following in his path when we leave God out. Someone has said we're "suckers for Satan." We think we're so smart, but actually he's just leading us around by the nose.

Now that Christ has died for sin, un-

None of the thousands of derelicts seen on the streets and park benches planned to be what they are today. Something got hold of them and dragged them down. Robert Murr Photo



belief is the worse sin, because it's leaving God out, or rejecting God's provision. Every once in a while someone will say, "Do you mean to tell me that So-and-So is going to go to hell just because he doesn't believe in Christ? Why, he's one of the nicest men in town."

We forget that such a man committed the worst sin of all. Worse than beating his wife. Worse than murder. What sin could be worse than to know that the Lord Jesus Christ, the sinless Son of God, came down from heaven and dirtied Himself with all our ugly sin, and took the shame and suffering that wretched men heaped on Him, and finally bore the very punishment of God Himself on Calvary—what sin could be worse than knowing all this and still turning away in self-righteousness never showing Him a speck of appreciation?

Third Sunday: Step by Step

No bum on skid row ever planned to end up there. If you were to walk down the street and stop every derelict and ask him what he had planned to be when he graduated from high school (most of them did, you know), not one of them would say, "It was always my ambition to be a bum." No, something got hold of them that they hadn't reckoned with and dragged them down.

Then hadn't we better stop and take a look at the power of this thing that could ruin us? Sin is a deceitful thing. It takes us downward step by step, never all at once, so that we scarcely know what's happening. All about us are its temptations, like movie scenery—pretty on one side, but false on the other.

The devil is clever at his business. He dresses sin up in nice garb and he specializes in the teen-age crowd. He can't get to the children so easily, Mom and Dad are still sheltering most of them. But teen-agers are trying their wings, and the devil has some pretty looking rides he likes to take them on.

But he's not the only one who's out to deceive. You were born with a deceiver inside. Read Jeremiah 17:9,10 very carefully. Here's a question and an answer.

They Can Be Your Children

(Continued from page 876)

would be successful. Miss Simond suggests a personality check list for you.

Naturally, you're primarily preoccupied with winning souls to Christ. But do you like children? (Even when they're silly and sticky-fingered?) How about your sense of humor? Enjoy meeting people? (And meeting them all hours of the day, and then meeting more people the next day and the day after that?) Are you a good speaker and teacher? And are you timid? (Not just in meeting people. This work may sometimes require driving a car a hundred miles over icy roads at night—alone!) Can you be down-to-earth and natural with country (and city) folk? Do you like to travel? Can you sing—at least well enough to lead the youngsters in a chorus?

Do these add up to the kind of person you are? And does the field challenge you? Then training comes next.

♦ "You can start preparing in high school," Director Simond says. "Get ac-

quainted with children, all kinds, as many as you can. Teach a Sunday school class, help Aunt Joan with her Bible club. Even baby sitting is a good test of your understanding of children and your liking for them.

"After high school, you'll have to decide between Bible school or college. Our released-time job asks for an accredited A.B. Full-time Bible club leaders often need only Bible school, or less than four years of college. Denominations demand college training; often they like graduate work in Christian education as well.

"Whatever your beyond-high-school work," she adds, "keep up your practice work (Bible clubs, Sunday school classes), as well as your theory. You might spend your summers teaching in a daily vacation Bible school."

Fourth Sunday: Harvest is Here

In many communities where this topic is discussed it will be just about time for the harvest, so that you can appropriately point out God's law of the harvest: what one sows he shall reap. Where farmers are harvesting wheat today, they planted wheat last spring. You can't plant oats and reap wheat. Nor can a person rock along complacently ignoring God without reaping the harvest of God's ignoring Him.

There are of course two harvests. There are consequences here and now for the unbeliever. Some sins ruin your health. Others ruin your reputation. All sin ruins your peace of mind, but there are notable sinners who seem to get by with it. They cover up their emptiness and seem to be enjoying life without God. Many of them even seem to profit from it. They have money, cars, friends, an exciting life.

But there's a second harvest coming when men will reap exactly what they sowed. They won't be able to blame God either, for they will have to admit then that they're getting just what they deserve.

Don't ever question the fact of an eternal hell. If there is no hell, there is no heaven. The same language is used of both. One is as sure as the other. There must be a hell for those who do not want to submit themselves to God, "good" and "bad" alike, so long as they have "left God out."

Better read the solemn passage in Revelation 20:11-15, noting that this is the final sentence passed on unbelievers (Christians aren't here), when they are given a last fair trial. Their names not appearing in the Book of Life, they are punished for the deeds that are recorded in "the books," so that they get exactly what they deserve.

Just a final thought. God will mete out varying degrees of punishment, depending not on the particular sins committed, but on the degree of opportunity the person had. On that basis, what country would receive the worse punishment today? Why, America, of course! Ours is the greatest opportunity in the world to know the Word of God and thus to know God. May your Sunday evening meeting bring a solemn sense of judgment and turn young people to the Saviour who loved them enough to die for them.

Fifth Sunday: When a Christian Sins

Key passage on this timely subject is I John 1:1-2:2. Study it carefully and discuss it verse by verse with your group. Is it possible for a Christian to become "sinless"? See 1:6 and 8. What does sin do to a Christian? Does it make him no longer a Christian? If so, how can you explain 2:2? No, it only destroys fellowship with God, and this can be remedied how? See verse 9.

What does it mean to confess? Does it mean to close the day by dropping on your knees and saying, "Forgive all my sins. Amen"? Sin is a terrible thing in a Christian's life, but honest confession will cleanse it and bring restoration. You can't do anything better for a young Christian than to guide him correctly on this all-important matter.

an organization, is a goal.

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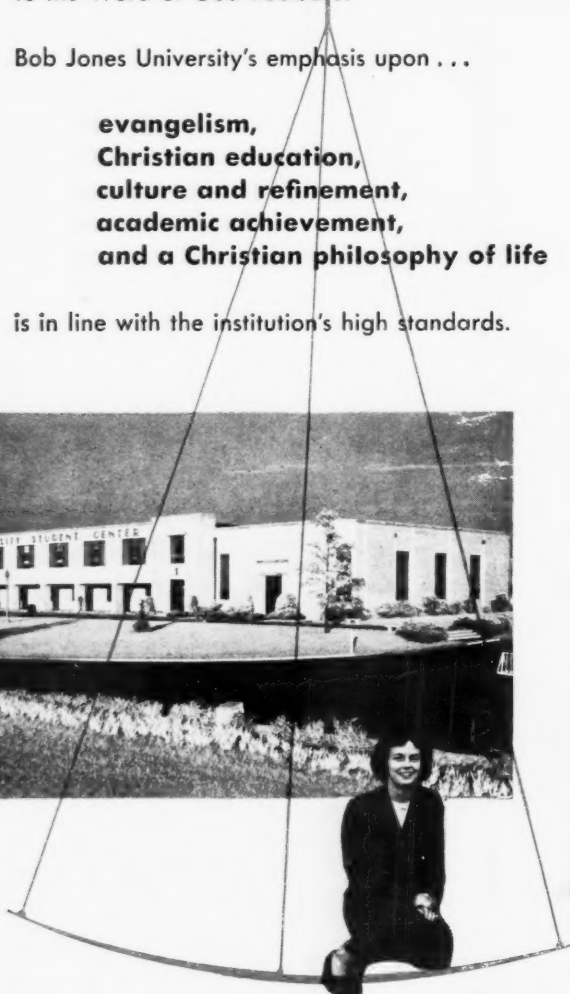
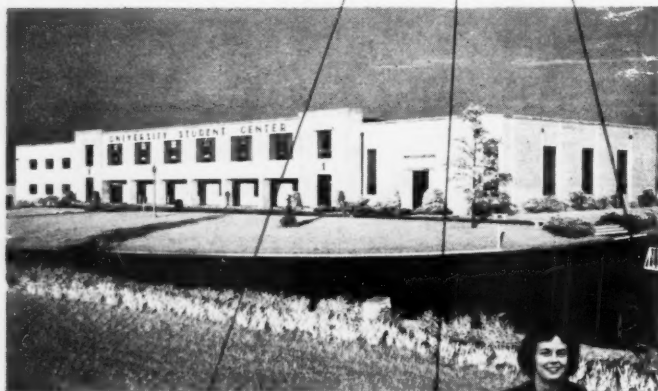
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